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Christian News-Letter

THE PHYSICIST, THE BIOLOGIST, AND GOD

C. A. Coulson

CRITICISM OR CONVERSATION?

A. R. Vidler

MEDICINE AND RELIGION IN INDIAN VILLAGES

G. M. Carstairs

EDITED BY JOHN LAWRENCE

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CHRISTIAN
NEWS-LETTER

From the Editor

Were we fools to expect anything from the Berlin Conference? Are we fools to expect anything of the Geneva Conference? And if so, what is to stop another world war when enough hydrogen bombs are ready? It was certainly foolish to expect a general settlement at Berlin; a restoration of German unity seemed a pretty long shot, but it was worth trying the ground; a peace treaty with Austria seemed more likely, and it was a disappointment that no progress was made in that direction either. Prospects for the Geneva Conference on the Far East are no better than they were for Berlin. So is it worth holding the conference at all?

Most certainly it is. After all, we may get a settlement of some aspect of the complex of problems which the conference will discuss, though we ought not to count on anything at all. We shall know more clearly what the Chinese and the Russians intend, and that will help us to make up our own minds. And above all, we may hope to continue our new contact with the Russians and to bring in the Chinese. At Berlin there was just a little human contact between the two sides. That is an improvement on most four-power conferences since the war, and the contact that has now been established may mean more to the Russian officials and journalists who went to Berlin than one might suppose. In my years in Russia I often noticed signs that even the smallest contacts with the rest of the world meant a good deal to Russians—and I am thinking of loyal Soviet citizens. The contact made at Berlin is not much to build on, but it is something, and so far as it goes it will help in the search for a settlement. While there is contact there is hope.

It will be a slow business to build a new international order; it will be trying; and it will be agonising because no one can be sure that the "H" Bombs will not go off, almost of themselves. But there is one big difference between now and 1938: Hitler wanted war, but the Kremlin does not want war. No doubt the Russians would like to see Com-

munists in power everywhere, but it hardly seems likely that they would risk an atomic war in order to extend Communism; the outcome would be too uncertain, and the Communists have other and more effective ways of obtaining their ends—ways which we must resist but which cannot be resisted by war. So we are back to something like the years before 1914; we can easily blunder into war, but there is no need to do so.

We must look forward to a long slow pull, and it will never be very easy to understand or to explain what is at stake in each stage of this. That is typical of the present age. Every problem seems to come up in a bewildering form. The issues are hard to isolate and it is not easy to know who stands for what, or to define the principles of any political party. Conservatives and Labour alike give the impression of men groping in twilight. One reason for this is that the scope of politics is now greatly extended. When the main job of the Government was to maintain law and order it was fairly easy to see what principles should be applied, but the problems of the Welfare State are more involved and more confusing.

In practice the scope of Church activities is expanding even more than the scope of Government. There may be plenty of old-fashioned pietism about still, but it *is* old-fashioned. Nowadays it is not enough if we know the doctrines and traditions of our own Church; the Ecumenical Movement demands that we know something of other Churches. We cannot say that we are not interested in politics; the Frontier movement will not allow that and insists moreover that we learn something about industry, however unprepared for this we may be. And of course everyone must be interested in science, in art, in modern philosophy and in a hundred other things. But here you may lose your patience and say, "I can't know everything." That is true; but all these human activities do affect us and we ignore them at our peril. So what is to happen?

Most of us try to know more than we can really take in; we would be more effective if we concentrated on certain things and did them thoroughly. We ought not to try to know too much, but that is no reason for a failure of sympathy with things that lie outside our specialities. Surely one ought never to shut off sympathy and imagination. Ideally we ought to be bored by nothing, because everything has human implications, and therefore concerns us if we only knew it. The financial columns of the newspapers scarcely conceal events which affect the bread and butter, the health and happiness of everyone; changes in the price of cocoa or rubber bring plenty or disaster to millions of African or Malayan families. Atomic physics has added a dimension to our understanding of the created world and has given us power to destroy

ourselves. And the list could be prolonged for ever. All these things concern us, but that does not mean that we must all study Einstein through Prof. Oppenheimer's Reith Lectures, or that we must spend hours reading the Financial Times. It does mean that, when these things do come our way, we must recognize their meaning. Our sympathies ought to be open in every direction all the time. That is a part of the meaning for us in this age of George Herbert's lines:

"Teach me my God and King
In all things Thee to see."

A bore is a man who is insensitive to the feelings of others, and that is a sin. But to be bored is generally simply to be insensitive to what concerns others, and is that not equally a sin? The mind needs rest and ought to have more rest than most of us give it, but the heart and the imagination need no rest, and every moment gives something new for them to work on.

Uganda

The impact of the West on other societies produces some strange results. Elsewhere in this issue, a British doctor describes from his own experience the disconcerting attitude of Indian villagers towards his scientific medicine, and another contributor writes with sympathy of marriage and kingship as Africans know them in Uganda. Here are new worlds for our understanding. It is clear that we sometimes do great harm by hasty interference with the unfamiliar ways of other people. So would it not be much better to leave the Indians and Africans alone to develop in their own ways? But India needs our medicine and much else that we have; so does Africa, and even if it were not so, we have already interfered too much to be able to leave things just as they are now. Recent events in Uganda illustrate this; the Kabakaship has already become something different from what it was fifty years ago, and Africans themselves demand still more changes.

But the Kabaka is a man, and these changes put him under a pitiless strain. He must be all things to all men; by the traditions of his people he is the symbol of husbandship, almost the universal husband, the symbol of all authority, of family stability, almost the source of the community's feeling for its own life. By tradition he is an absolute ruler, but he is required to be a constitutional monarch too; his own people demand that, and he is crowned in accordance with the English Coronation service. The Kabaka has many good and lovable qualities, but how is any man to satisfy all these demands? Something is bound to break somewhere. So it would be small wonder if the Kabaka had

wavered in his attitude to political questions, or if his private life were in confusion. But it is disgusting to make political capital out of such matters.

It is no fault of us Europeans that we have disturbed every culture and tradition in the world, but we ought to realise what we are doing. And it is our industry, even more than our politics, which disturbs the most. We are now bringing electricity to Uganda; in a few years a part of that land will be full of modern factories and this will bring great benefits to the Africans. But Europeans will be needed to run these factories for some time and much will turn on their relations with the Africans. What sort of Europeans will go out to these factories? And how can they be helped to understand all the consequences which their arrival will have for the peoples among whom they will work?

Martin Luther

Think what you will of Martin Luther, his life is material for a great drama. So a film about Luther made for the Lutheran World Federation by Louis de Rochemont, "the renowned producer of The March of Time" raises high expectations. *Martin Luther* has been a box-office success in America and has had enthusiastic reviews in the *New York Herald Tribune* and *The New Yorker*, to mention no others. And it has impressed some of those who have seen it at private showings on this side of the Atlantic. But I cannot join in the praise. To me—and I am not alone in this—it seems that in this film bad acting is made to seem worse by bad lighting, that the script is uninspired and that the cutting is amateurish. So the action drags, only a little of Luther's fire and strength come across and one scarcely feels the depth of the issues which he raised.

Evidently those who made the film are anxious to be fair and they treat Roman Catholic spirituality with sympathy; Luther's life in the cloister is the most attractive part of the film; the veneration of relics and symbols is treated with respect and Protestant bigotry (discountenanced by Luther) is more seen than its Catholic counterpart. Indeed there is much better Protestant propaganda in *Isle of Sinners* which is a Catholic film. In *Martin Luther* the sale of indulgences is shown pretty crudely but could anything be cruder than the reality? So far as I understand the broad facts are not in dispute; the Roman Catholics defend their position on other grounds. But however that may be, you will want to see for yourselves. So far the commercial circuits in this country have fought shy of *Martin Luther*, but if enough people ask their local cinema to show it, they may change their minds.

Bad as the Luther film is, *I Beheld His Glory* which has been showing at the New Gallery is worse. The story of the Gospels is a script which requires no more editing to make a film than it does for Bach's Passion music; but here we have many irrelevancies which crowd out some of the most touching moments in the story. A few good shots do not make up for the general mediocrity.

Almost anything does to remind us of what our Lord did for us in His passion, and I like many others can never go through that story without tears, but if one of those countless people who are not sure what happened on Good Friday should stray into the New Gallery, he might conclude that there is not much in Christianity after all. The Churches ought not to presume on our good will by showing second and third rate stuff and asking us to recommend it. Christian films should be better, not worse than commercial films.

Worker Priests and Dominicans

Comment by members of one Church upon the internal affairs of another Church generally does more harm than good, but we can at least express our deep sympathy with the Roman Catholic Church in France in its present troubles. The problems presented by the worker-priests show an increasing complexity as events are unfolded. It seems clear that some reform of the worker-priest movement was needed, if only because some of the wrong type of man have gone in for this work; the Marxist tone of some of the statements issued by some worker-priests is hard to reconcile with the vocation of a Christian priest, but it is sad that the first consequence of the changes which have been made is that it has become harder to cross the frontier which divides the Church from the French working class. Was it really necessary to end the whole experiment because there were some abuses?

It is equally sad that the recent changes in the higher ranks of the French Dominicans make it harder to cross that other frontier which divides the Church from many modern intellectuals. The Dominicans in general and the French Dominicans in particular have gained a hearing in circles that are deaf to a more conventional approach. That so many of us should feel touched by these things shows that we do in some way feel bound together with the Roman Catholics in spite of all. One might have expected some exultation among non-Romans at the difficulties of the Roman Church, and French Protestants must have been sorely tempted to gloat. But there has been very little *Schadenfreude*. Indeed, the spiritual issues of this conflict have been put particularly well by the French Protestant weekly, "Réforme."

However, all these things are part of something much greater and we stand towards the beginning, not at the end, of a movement of the human spirit.

The Ecumenical Movement in Parishes

At a recent meeting of a certain church organisation we were told in practical detail how the membership of that particular society, spread over half the world, is articulated into a living personal community whose members belong to each other. It was illuminating to learn how an organisation which has to do, among other things, the work of a vast bureaucracy can become something personal and intimate. Then we got talking about the Ecumenical Movement, and someone asked: "How does Ecumenism become personal?" No one seemed to be ready with an answer, yet in one sense the Ecumenical movement is something personal above all. People are converted to Ecumenism by a personal experience; but so far this experience has not found an effective form of expression in the local life of the churches, it has not taken root in parish life. That this need not always be so is shown by the experience of Halton which is described on another page; here groups from different denominations meeting in each other's houses find themselves as congregations and then they "discover Amsterdam, Lund, Travancore and Evanston writ small." We need this or its equivalent in every parish, indeed, in every workshop or office, but it is hard to see how that is to happen unless those whose lives have been touched by Ecumenism meet each other regularly and informally. That is something which the Ecumenical Movement has not so far given us, but the Whitsuntide Conference of the Ecumenical Fellowship at Swanick this year will for the first time bring together from all over the country the sort of people who might become the nucleus of a true Ecumenical fellowship in every parish.

Billy Graham

It is hard to say in what Billy Graham's power consists, but it is clear that he has a power to be reckoned with. I went to hear him haunted by doubts about his whole venture, but yet reassured by his close co-operation with the churches. Here, it seemed, was a man whose special gift it was to bring men to the point of conversion; yet he wanted to start no movement of his own but to bring men into the churches of this country. And he has an excellent follow-up system to ensure that his "converts" strike root in the church. Nonetheless there remained doubts which I could scarcely analyse.

From the moment of Billy Graham's first appearance on the platform, sincerity and humility are unmistakable. Then he begins to speak, and you may wonder why so many people have come to hear him. There is little variation in his voice and he has no skill with a microphone. His gestures are stereotyped; where he is not quoting the Bible his choice of language is commonplace and most of his arguments are familiar. But as he gets nearer to the final appeal his living faith and his momentary expectation of a blessing from Heaven become impressive. And in his last few minutes there is something inspired about the way in which he puts the awful choice before humanity.

Then you sit with bowed head and closed eyes waiting. At first there are a few footsteps and then a continual patter of hurrying feet; you open your eyes and see a crowd of some hundreds of both sexes and all ages quietly waiting in front of the rostrum. If you are a believer you have been praying and it is impossible not to be moved by the scene.

As I write this about ten thousand people have made their "decision" at Harringay, and about three-quarters of these have "accepted Christ as Saviour and Lord" for the first time in this life. The other quarter have reaffirmed a lost faith or undertaken a "dedication of life" without yet accepting the whole Gospel. Three-fifths of these "conversions" are people who have not previously been church members, but most of them seem to have some previous contact with Christianity. They are of all ages, but a high proportion are between 15 and 30; comparatively few are over 40. All sections of the upper and middle classes are well represented but especially the professional classes and students. Apart from a sprinkling of artisans and highly skilled workmen there are not many working-class people. The Billy Graham office say that the general impression they get is that the people who come forward as converted in this country have a seriousness and depth which is not always found in the corresponding Americans. About 4 per cent of those who come forward at Harringay are not accepted as genuine conversions and are therefore excluded from the above figures.

Billy Graham has tapped some of the latent strength of Christianity in London, but he has not broken through the barriers which divide much of modern society from the Church. He will not touch the mass of complacent heathen who do not know their Bible, unless he learns to speak a language that is nearer to their concerns. But he does bring to repentance those who already have a sense of disquiet, if not of sin, and that is already a great thing.

Personally I do not find Billy Graham any more impressive than any other good and sincere man, but he has been given a remarkable power and he uses it responsibly. He brings people into the churches but they will not stay there unless the clergy and congregations welcome them and build them up in the faith. In the past the Church has often not known how to use men with this particular gift, so they have left it unused or founded sects of their own. The value of Billy Graham's crusade depends, as he would be the first to say, on the co-operation which the churches have given him. And if the churches can co-operate to support Billy Graham they can do the same with other evangelists. The lesson seems to be plain. J. W. L.

Butterfieldiana

Aphorisms from *Christianity, Diplomacy and War,* by Herbert Butterfield. (Epworth Press. 8s. 6d.)

When war is envisaged as a conflict between absolute right and absolute wrong, it is impossible to put a curb on it, for all moderation comes to be denounced as a compounding with evil.

No national government could ever secure a more powerful organ of official propaganda than a church quickening moral indignation against the enemy of the moment, and doing it on information which it fails to test, information which, as the crisis deepens, is more definitely controlled, more carefully filtered out to the country, by the agencies of the home government itself.

Nobody has pierced to the hard core of the problem of international relations, or has felt the toughness of the difficulty with which we are confronted who has failed to realise that, if Russia and all her satellites were buried under the deepest ocean, something analogous to our present predicament would quickly reproduce itself after a regrouping of the powers concerned.

The "war for righteousness" is bound to become the most sinister of all the tools of power.

Note.—The explosion of the hydrogen bomb was reported too late for adequate treatment in this issue. We shall return to this question in our next issue.

The Physicist, The Biologist and God

C. A. Coulson

Now that the second volume of Canon Raven's Gifford Lectures has been published* it is possible to consider his position as a whole, and discuss some of the issues which these vigorous and yet scholarly books have raised. As befits a set of Gifford Lectures their concern is with natural theology and its relation to Christian theology. The field is vast. But there seem to be three claims made by Canon Raven, which are of particular concern to those Christians who are trying to live "on the frontier." These claims are of the kind which we may raise, but which we can scarcely hope ever to settle in any final fashion. Let us start by listing them:—

(a) A natural theology is possible, in which every item of scientific knowledge finds itself as one element in a growing and developing pattern, which we may call the revelation of God;

(b) this pattern can only be fully stated, if at all, in personal terms;

(c) it is the biologist, and not the physicist, who has been the chief interpreter of nature and nature's God.

There can be no doubt about (a)—"the main process is the same whether we are investigating the structure of an atom, or a problem in animal evolution, a period of history or the religious experience of a saint." Everything must be included in this investigation: the falling of a stone, the nesting of a wren, the singing of a chaffinch, the affection of a dog and the effect of the shape of Cleopatra's nose on the course of history, "all are in the same volume." And so we pass to (b). That volume may begin with the law of gravity but it goes on to the sense of exaltation and abasement of the human spirit before the wonder of a created universe, and it ends with Him who is God's fullness. There is some strange link between what the biologist shows us of the evolutionary principle and the intention of God Himself to "sum up all things in Christ." So we shall not understand the parasitism of the baby cuckoo in its alien nest, nor the role of the diplodocus in the long ages before human life, until we know the mystery of God's suffering, first in Christ and then in the fellowship of His people. And in that pattern—here is (c)—we owe more to the biologist than to the physicist, to those who have taught us "process" and evolution rather than mechanics. "In the sixteenth and seventeenth centuries it is

*Vol. I, *Science and Religion;* Vol. II, *Experience and Interpretation.* (Cambridge University Press, 1953. Price 21s. each.)

obvious that the scientific revolution owed more to the botanists and zoologists and to the doctors and explorers than to the astronomers." And as for John Ray, "his complete rejection of the ancient and universal belief in spontaneous generation . . . is one of the greatest achievements of seventeenth-century science," deserving to "rank with the abandonment of geocentric astronomy as an event of primary significance."

In one sense all of this, apart from (c), is stuff which has been in people's minds for a very long time—we may refer by name only to the psalmist, to our Lord and His parables, and to St. Thomas Aquinas—but it has seldom been stated with such passionate conviction. And since with the growth of science our picture of nature must be a continuously developing one, every generation needs a restatement in its own terms and appropriate to its own condition. In this connection there can be no doubt about the timeliness of Raven's exposition; but at the same time it seems to the present writer that this timeliness is both a source of strength and weakness—strength, because for once here is a theologian who is not afraid to do full justice to the latest picture of science, as he sees it: weakness, because it appears to claim more for science than many professional scientists would be willing to grant.

We can see this if we ask the scientist what he thinks he is doing in his science; and then compare his answer with Raven's. The scientist says that he is trying to make sense of his experience—or, more correctly, of that part of his experience which appears most amenable to his own selective understanding. He is looking for connections: his aim is to build a coherent pattern within which these experiences fit in some rational and satisfying manner. To do so, he formulates concepts and introduces entities which he finds convenient for this integrative activity. The atom, the gene, the law of gravity, these are constructs of our own, chosen to enable us the better to build what J. B. Conant refers to as our "great conceptional schemes," and which he calls the greatest glory of science. It may be true, as Raven asserts, that the experiences are primary: but the success of science has lain in its ability to devise a satisfying mental framework within which these experiences are seen to fit. At any rate that is the description of the philosophers of science, such as Conant or Professor Dingle. And if it is correct, then in the great seventeenth-century revolution, the physicists have it over the biologists. For in terms of a conceptual scheme few people would claim that the decisions to

classify flowers according to the number and arrangement of their stamens and pistils or even to reject spontaneous generation were as significant as the heliocentric hypothesis or the theory of universal gravitation.

Experience and Concepts

I don't think that Raven would agree with Conant or Dingle. In his second volume he asserts unequivocally that the experiences even "if primitive, are also primary"; and that in fitting them into a conceptual scheme, whether "of art and music, action and conduct, not less than science and learning . . . there will be a scaling down . . . however full the interpretation, something will be missed; the interpretation will always be an abstraction, and to that extent incomplete." Now we can see the issue: Raven is claiming something more for science than are the professional scientists. It is not the making of a pattern which may be called "true" that concerns him; it is the response of a man to his experiences that has final significance. It is the "total response" to Nature which he seeks: and as he says himself, "we are artists—of a sort—before we are thinkers or moralists." And as artists we respond to beauty, beauty which rejoices and humbles, beauty which in its impact and effects is akin to the authentic encounter with God."

In this way Raven imports into science something extra, something essentially human and yet which carries with it apprehension of the divine. Some people would say that to science, regarded as the sustained attempt to correlate and make sense of individual experiences, he has added reflection. In some respects he has done what Newton refused to do—*hypotheses non fingo*. I think he is right to do so, if only from a study of the tradition and ethos of science which, as A. N. Whitehead and Michael Polanyi have so well shown, derives from a monotheistic presupposition. But I equally believe that we should recognise the new twist that is being given to science in the process. For it comes very near to saying that science has little interest in itself, except insofar as it leads to human response: and thus to deny the value of any study unaccompanied by emotional and artistic involvement. Now theoretical physics is par excellence a mental discipline rather than an emotional one: we can begin to see why in his chapter on Nature and God there is scarcely any reference whatever to it.

Somehow or other—though there is no specific statement to this effect that I can see—I believe that Raven is afraid lest any concentration on what I have called the mental discipline of physics may destroy, or prevent, that personal relationship within which science

develops its full stature. This may happen all too often, but there are some at least of us who will want to say: it need not be. For if, as Raven claims, love is shown through suffering and the "sublime law of sacrifice" which permeates the natural order, and if the pattern of this religio medici gives us insight into the secret of God's character, so also is His power revealed in the pattern of physics. God's self-emptying in Christ can scarcely be grasped in all its awful monstrous meaning, until theoretical physics has helped us to glimpse what "out of the everywhere into here" involves; or what Charles Wesley had in his mind when he sang

> "He laid His glory by,
> And wrapped Him in our clay."

This does not mean that we should continue to give our modern theoretical physicists the authority of the High Priest. And we should be profoundly grateful to Canon Raven for insisting on some of the other modes of illumination. What it does mean is that man's encounter with the infinite can never be adequately transcribed in any one mental or emotional framework. Biology is no more—and no less—religious than physics. We need both, so that by some kind of stereoscopic vision our understanding of God may lose the two dimensional character of any one account and acquire some sort of three-dimensional solidity. But this bringing together of the separate modes of God's self-revelation is possible only to those who "reflect" as well as "do." This, which we called point (a) at the beginning, has until recently been universally recognised as an essential element in any natural theology. Did not Roger Bacon in the preface to his Opus Maius in the thirteenth century write of natural science as a means whereby we "are led through a study of the created works to a contemplation of the Creator"? We can also see why, as in point (b), personal terms are unavoidable: for it is only persons who can "reflect." We need much more to insist, as the newer philosophers of science are doing, on the central significance of man-the-scientist, without whom there would be no science, and in whose judgments and creative imagination the pattern of science lives and grows, and who alone can make the "total assertion" about the whole world order, which is the beginning of this kind of religious belief. This still leaves point (c), the relative importance of the physicist and the biologist. Here, even if we do not place our vote so definitely as Canon Raven, we can at least be grateful that a new, and most valuable, strand has been woven into the old story of science and religion.

From Our African Correspondents

A correspondent raises some controversial points about courtship and kingship in Uganda:—

What has happened in Uganda is one more example of our failure as Europeans to recognise the deep differences between African cultural patterns and our own. We find some institution in this country, and because it bears a surface resemblance to something else in our own culture it suits us to assume that the two are the same. So instead of gently and sympathetically trying to learn the truth of something that is strange to us, we act as though it is quite familiar and we know all about it, and so we destroy without realising it.

Take, as an example, the question of courtship and marriage. I believe that it is generally true that when a young couple get engaged in this country they do not feel that they are pledged to each other in the deepest levels until the girl has allowed the boy to have intercourse; that is how she finally gives herself to him, and how, on his side, he assumes faithful responsibility for her. After that they look forward to marriage almost immediately. But we have assumed that young Christians in Uganda must naturally feel exactly the same sanctions about it as are felt in respectable circles at home. So a young Christian couple who behave in the way they feel to be natural can only do so at the cost of secrecy and a greater or lesser sense of guilt. Because we have taken so much for granted instead of humbly trying to learn the truth we have created a relationship in which practically no young Africans will ever let us know the truth frankly and fearlessly. Instead of making African courtship Christian we have been content to assume that it is European, at least within our flock; and out of the tension between the two patterns we have bred hypocrisy and guilt and deceit.

We have done the same thing with the African pattern of the Kabaka. The White Paper with that schoolmasterly factualism which is typical of our British approach opens with two paragraphs headed Geography and History. One would have thought that in tackling such a subject as Kingship there might have been a paragraph called psychology, but that is not our way. It is true that there is a reference to the absolute autocracy of Mutesa I and the traditionalism of the Baganda, but after that the paper simply assumes that we know what the Kabakaship means to-day and that this can be quite adequately expressed in the phrases of a legal document. It is a strange point of view to take in a year when every British journalist has tried to evaluate the significance of our own monarchy in words that were by no means limited to the terms of a constitution.

The reactions of our African friends here since the crisis has just begun to show us how little we understood. Beneath the dignity and control that we have so greatly admired has been a turmoil of deprivation, and the most violent reactions have been those of the women. I believe it is not an exaggeration to say that the Kabaka is still a figure of great emotional significance in the lives of almost all the Baganda women and girls. In the past, of course, every woman knew that she was at the disposal of the Kabaka, and every chief's ambition was to send one or more of his daughters to the palace. Behaviour patterns have been modified by Christianity and

Westernization, but sentiments change far more slowly. I think it true that the Kabaka is still the great husband-figure to nearly all the women here, and one might almost say that from him all husbandhood derives. I think that is why one of our Mothers' Union leaders, speaking in the recent Diocesan Council, was able to say with no sense of incongruity that as long as the Kabaka remained in exile the stability of all Christian marriage would be weakened. So also every man feels that emotionally his authority in his home and to a lesser degree in other spheres, derives from the person of the Kabaka; and this is what the Delegation meant by their statement of 23rd December that "By banishing the Kabaka the Governor is . . . directly destroying the focal point of Buganda stability".

The situation is complicated still more by the fact that even had we been humble enough to ask them, most of our educated African friends would have been unable to explain the truth to us. On the level of logical reasoning they had come to accept the pattern which we were taking for granted. On that level they also regarded Edward Mutesa as an enlightened, modern constitutional monarch who would act on the advice of his ministers and the elected Lukiko; and so indeed he was. And at the same time on the deeper, non-rational level, maybe unconsciously, they maintained the old pattern, and were resentful about political reforms either in the Lukiko or in the Legislative Council, which appeared to subordinate the absolute rights of the Kabaka to any other legislative body.

At least as deep as the fear of Federation with Kenya is the new fear of the arrival in Uganda of great commercial vested interests which will demand, in one way or another, the ultimate control of the government of the territory. Africans do study the names of the directors of the big interests.

A correspondent in South Africa writes:

When I lived in Central Africa I heard much about the disabilities of Africans in the Union, and when I came to live in South Africa it was something of a surprise to discover that the advantages are by no means all on one side. There is no doubt that, by and large, the Africans in the Union are economically much better off than in Central Africa. Generalisations are dangerous, and at a time when conditions are as fluid as they are in Africa to-day they are particularly dangerous. But with this caveat, I think it is safe to state that economically in South Africa the African wage-earner earns at least twice as much as he does in Central Africa. The average wage of a teacher in South Africa is somewhere about £28 a month, while in Northern Rhodesia and Nyasaland it is barely £10 a month; domestic servants and labourers in urban areas receive about double what they would receive for similar work further north. In consequence, the material standard of living of the African in the Union is considerably higher than in Central African territories; he is better clothed; on the whole, he is better fed; and in many cases his house is furnished at a standard which has no comparison in those parts of Central Africa with which I am most familiar. It is these economic benefits which attract so many Africans from Central Africa to find their fortunes in the Union (though the African is by nature a great traveller, and many of his wanderings are prompted by his instinctive desire to

see new countries). One of the interesting consequences of this higher economic state is the treatment he receives at the hands of the commercial world. In Central Africa there used to be constant complaints at the treatment which African customers and messengers received from the European shop assistants, and the treatment of Africans in some shops was so bad that those employers who considered the feelings of their servants could not send them with messages to those particular shops. In the Union, because the African is a valuable potential customer, he is received with much greater courtesy and attention.

But "man does not live by bread alone," and there are of course other important considerations which outweigh the economic advantages of life in the Union. There is all the difference in the world between a political philosophy which accepts partnership and equality of opportunity for all races, and one which maintains that there is a permanent and irrevocable difference between the ruling race and those who are ruled. However imperfectly the doctrine of partnership may be interpreted in Central Africa —and at times the African is very impatient at the speed with which the policy is implemented—on the whole he is satisfied that this policy does guarantee him a permanent and honourable place in the country. But in South Africa the position is completely different. In every direction in which the African turns he sees the label "For Europeans only." This barrier is an obstacle which holds him back in every direction in which he seeks to advance. By his very weight in numbers he may be able to push the barrier back in industry and perhaps even in the professional sphere, but it has been made crystal clear that he has no chance of crossing the political barrier.

The next Frontier Luncheon

CHRISTIAN WITNESS IN A MINING COMMUNITY

Mr. Erastus Jones, the speaker at the next Frontier Luncheon is the Minister of Soar Welsh Congregational Church in the Dulais Valley (anthracite coalfield). Before that he was S.C.M. Secretary for Wales. He has been doing pioneering work of great interest in the Dulais Valley where coal is the sole industry.

The Luncheon will be at 12.45 *on Thursday,* 13*th May, in the Crypt of St. Martin-in-the-Field, Trafalgar Square.*

The chair will be taken by Mr. John Marsh, Director of the Industrial Welfare Society.

Criticism or Conversation?

A. R. Vidler

It has been said that criticism of our contemporaries is not criticism but conversation, since our contemporaries can answer back. You see what is meant, but it is not necessarily true. For we can criticize our contemporaries without ever having got near enough to them to engage their interest or to make them want to start a conversation. It is indeed possible to be separated from them by barriers as sound-proof as those that separate us from our ancestors.

Theologians know this well enough. They used to criticize one another at a distance, across traditional and denominational partitions. But now, thanks to the ecumenical movement, many of them have been meeting face to face and listening to one another with a genuine desire to understand, and while they continue to criticize one another their criticism has become part of a close and even intimate conversation. But while theologians are in increasing numbers achieving this new and much more fruitful kind of controversy among themselves, I do not think they have yet succeeded on any considerable scale in getting on to similar terms with non-theologians. When they criticize "scientific humanists" or marxists or the supposedly pagan man-in-the-street, the objects of their criticism are too much like men of straw, whom they have never met in the flesh or listened to with an attentive ear and an open mind. I remember hearing that one of the most eminent Christian social thinkers of our time, who often had occasion to criticize marxism, had never in his life actually met a real marxist.

The fact that theologians of different denominations, instead of glaring at one another or merely criticizing one another at a distance, are now enjoying the experience of conversing and learning from one another at close quarters may actually be making it harder for them to converse with non-theologians. Because they are on such good speaking terms with one another they cultivate their own language even more than they did in the past, and so become less and less readily intelligible to people who have not been trained in the use of it. Moreover, theologians become so much more interesting to one another when they find themselves in a large room, instead of within partitions, that they are less inclined to open or to persevere in conversations with anyone else. I do not say that this tendency to intellectual isolationism is a fault peculiar to theologians, or that men trained in other special

AN IMAGINARY CONVERSATION
Left to right: Dr. A. R. Vidler, Mr. Stephen Spender.

disciplines are in much better case. But it behoves me as a theologian to confess my own failings before noticing those of other people.

I have in fact been led into making these observations through reflecting on two recently published books that are indirectly and implicitly critical of what contemporary theologians are about. I refer to *The Emperor's Clothes* by Miss Kathleen Nott (Heinemann, 18s.) and *The Creative Element* by Mr. Stephen Spender (Hamish Hamilton, 15s.). Both these books are more directly concerned with *literary* criticism than with anything else, and insofar as they are a criticism of Christians, it is Christian poets, novelists and men of letters, not theologians, that their authors have in view. Miss Nott's book is described as "an attack on the dogmatic orthodoxy of T. S. Eliot, Graham Greene, Dorothy Sayers, C. S. Lewis, and others." Mr. Spender is by no means so aggressive, but his review of the whole modern movement of literature culminates in a wistful lament that those whom he calls "the new Christian orthodox writers" have not really faced "the problem which

has preoccupied writers during the past hundred and fifty years." The problem has been, he says, "to translate the conditions created by modern industrialized society into terms of inner spiritual being" (p. 192). Instead, contemporary Christian men of letters "are concerned with proving theology to themselves, experiencing timelessness, demonstrating the greatness of the past tradition and comparing it with the wretchedness of the present, denigrating the values of living . . ." (p. 198).

The writers whom Mr. Spender has in mind (Eliot, Auden, etc.) will judge for themselves whether or not his criticism of them is just. However that may be, his book strikes me as a better one than Miss Nott's, more carefully written, more delicate and profound in its thought. It is also much more gentle and sympathetic in tone. It strikes me that it would not be too difficult even for theologians to engage in conversation with Mr. Spender, at any rate if he could be persuaded to read a little of the contemporary theology that is pertinent to his theme, e.g. Dr. Reinhold Niebuhr's Gifford Lectures, or Professor Paul Tillich's *The Shaking of the Foundations,* or as an *hors d'oeuvre* Dr. J. A. T. Robinson's essay on "The Christian Hope" in the recently published symposium, *Christian Faith and Communist Faith.*

It will be much harder for theologians to get on to speaking terms with Miss Nott. Indeed, I doubt if conversation between her and the Christian men of letters whom she attacks would flow at all easily. But because her feelings with regard to Christian orthodoxy are more bitter, her book may be more deserving of consideration. Theologians make little direct appearance in her pages, but it is implied that they are sinister figures lurking in the background, who would be better out of the way altogether. They are all for harking back to the Middle Ages, behind the Renaissance. Theology is hopelessly unscientific since "it is independent of ordinary observational method" (p. 254); it is an "abstraction" which has "a devitalising effect on poetic language" (p. 168); "theological dogma . . . remains always in the empyrean and never comes down to earth to be sullied by common use and proof" (p. 77); "dogmatic theology . . . is driven to make common front with the worst causes" (p. 55); "theological dogma is implicitly a refusal to admit that scientific inquiry can have any authoritative pronouncements to make about human responses" (p. 15).

It is a pity that Miss Nott has spoilt what might have been a useful and perhaps a powerful criticism of theological methods and modes of thought, or of the attitude of many theologians to the natural and social sciences, by crude misrepresentations and overstatements. As an example of a statement which, if it had been made with a rapier instead

a blunderbuss, would have been very effective, take this: "The aim Churches is and always has been to become successful organisations nd to perpetuate themselves as such" (p. 297). Miss Nott has such june notions about the historic Christ, about the contemporary hurch, about particular dogmas such as "Original Sin," and about heological methods of study, that I am afraid theologians will not take er criticisms as seriously as they might. I have been learning and udying theology for about 35 years. I am very far from regarding heologians as invulnerable; but I find Miss Nott's shafts do not for the ost part strike home. If she really supposes that "there is no xperimental check on theology" (p. 5), she should try reading for the heological tripos; if she were allowed to take the examination, she ould certainly be ploughed. Perhaps it is not surprising that she ondemns theological methods of thought without discrimination, for he shows much too little discrimination in what she says about science nd scientific methodology, and we might profitably converse about at too.

Anyhow I welcome her outspoken candour and the liveliness and rdour of her assault on what she supposes to be our positions. It is ertainly criticism (of which we have too little), though it is not con- ersation. I hope she will sharpen her weapons and meet some ontemporary theologians before she embarks on another assault on dogmatic orthodoxy." She should also take more pains over her next ook. This one is too long and the writing is very uneven. While ometimes it sparkles (e.g. "the Hallelujah Chorus of C. S. Lewis and Miss Dorothy Sayers," p. 59), she can publish sentences like the llowing, which is hardly more intelligible in its context than out f it: "Where the criterion of satisfaction is dominant in the ontinual human circuit of interpretation, and where therefore the test f experience is not immediate, the priests who are, at any time in istory, any organisers of abstraction for the purposes of power, can lways take charge with their hypostatical magic" (p. 247). Moreover, Miss Nott ought to verify her quotations. When I was two-thirds of the ay through her book, I thought I would make sure she had done so, hich is not easy because she gives no page references to them. ferreted out the original of three quotations and found that in each ase she had reproduced them incorrectly. This is not good enough, specially in an author who is always emphasizing the need for erification!

Still, there are many points which I should like to take up in onversation with Miss Nott.

Frontier Chronicle

Negro Missionaries for Africa?

The United States Churches' *Information Service* reports some encouraging progress in the work of the American churches against racial segregation. Some ten protestant theological seminaries in the south are now admitting negro students, including the School of Religion at Vanderbilt University, Tennessee. Every Episcopal diocesan convention now provides for representation of negro congregations. Father La Farge, writing in the Roman Catholic review *America*, and an eminent authority on race relations, has even said "the simple truth is that compulsory, legalized racial segregation, as a social and educational policy in American life, is of itself doomed".

One most interesting trend in U.S. mission work has been a new concern that the American churches shall increase the number of negro missionaries sent abroad. Not more than about 500 out of some 19,000 U.S. missionaries now overseas are non-whites, but over fifty church mission boards have said that "they will accept for earnest and equitable consideration applications from qualified candidates of all races". There are exciting possibilities in such developments in the life of the world Church.

The Working Class and the Roman Catholic Church in Spain

The Ecumenical Press Service (Geneva) reports that, according to a survey published in the current issue of *Ecclesia*, official organ of Spanish Catholic Action, an "overwhelming majority" of Spanish workers are not practising Catholics.

The investigation was carried out by priests who serve as spiritual advisers to the official National Trade Union, which represents millions of Spanish workers. A report on the survey was written by Father Villalobas, O.F.M.

Besides finding widespread religious apathy and ignorance among working men, *Ecclesia* said, the priests learned that workers generally believed the Church favoured the wealthy classes, preferred to have priests keep out of politics, preferred that Church and State remain independent of each other. Among the reasons given by the inquiring priests for the workers' attitude were poverty and the presence of a "Marxist virus".

Ecclesia said that, although the workers "appreciate the benefits accruing from the social legislation of the Spanish State, quite a few of them attribute that policy, not so much to the reasons of justice, but to the need for avoiding the advance and penetration of Communism".

The general conclusions reached by the priest investigators applied to workers in all parts of Spain. Conditions among Spanish workers have become of increasing concern to the bishops. Among those who have criticized the disparity between the wealth of Spain's large landholders and the poverty of the masses are the Bishop of Malaga, the Archbishop of Valencia,

the Archbishop of Granada and the Bishop of Bilbao.

Among the conclusions reached by the investigating priests were these: "In general, the overwhelming majority of the Spanish workers, contrary to what was hoped, has not developed a greater feeling for Christian life. Our workers show great religious ignorance, and few of them display an interest in it because they keep away from the Church. However, the Spanish worker does not have a feeling of contempt for religion; he has instead a foundation of religious conscience that makes possible its revival".

Valiant in Faith

The Youth Association of the Iona Community is a society of young men and women of between 19 and 30, like the Iona Community itself, strenuously involved in the immediate political and social troubles of 1954. At their last conference in Glasgow, these Youth Associates were particularly concerned to do two things. Each group had to give an account of *what it had done* in Christian social service in recent months. Some were aiming at participation in local politics and local councils: there was very little complaint about the "sordidness" of local political action. Others had initiated community work with T.B. homes and the like—and with considerable ingenuity were now persuading other youth groups to take these activities over, so that the Iona associates might find fresh committees to conquer!

Their other concern was a good deal more controversial. They decided, after heated and protracted debate, but with a proper sense of the seriousness of their final vote, to send representatives to the British Youth Assembly to be held in London at Whitsun. (This is, of course, something of a "fellow travellers" organization). Their decision, which supports the attitude of their energetic secretary (who, though *not* a communist, is a vice-president of the World Federation of Democratic Youth) will be very seriously criticized; and their participation in the Assembly will (as they know) be endlessly misinterpreted in the East European press. The majority at the conference reckoned that the opportunity to make a Christian witness to such a gathering of young people—by no means all of whom will be communists—is worth all the misunderstanding and all the controversy which their action will arouse.

This much must be said in advance: such tactics require not merely a lively faith and a sympathetic outlook, but also a very clear understanding of the techniques employed by communists at such assemblies in the past, and a thorough determination to make it quite clear, in all friendliness, where young Christians and young communists can and cannot agree. There did not seem to be sufficient evidence that these young people had done enough hard study of such questions, though the Community itself had offered expert advice and assistance. To go to such a meeting unprepared and untrained in the very delicate and complicated matter of "speaking the truth in love" would be a great disservice both to the Assembly itself and to the whole Church of God.

World Christian Books

The International Missionary Council now hopes to issue this year the first two titles in their series of *World Christian Books*, which is being edited by Bishop Stephen Neill. They state "Some ministers read more than others; but probably your vicar or pastor would feel himself badly off if he had a working library of less than 500 books; he is adding to his store year by year, and what he hasn't got he can borrow from a library. If he were a village pastor in Africa, he might find himself trying to carry on a full-time ministry with the help of a Bible, a hymn-book, two short commentaries, half a dozen tracts, and the notes of lectures he took years ago in the theological school. It would be hard to keep fresh with no greater intellectual resources than these.

"A great many laymen to-day are asking questions about the Christian faith. They cannot always find the books that will help them. There are many good pamphlets, but most of these have not enough meat in them for the thoughtful layman. And most theological books are too difficult for him.

"All over the world, tens of thousands of Christians are teaching the Christian faith, as catechists, Sunday School teachers, Bible class leaders, and so on, *without ever having had the opportunity to study it deeply themselves.*"

The I.M.C. plan to ask leading Christian scholars *from all parts of the world* to give of their best in simple language, and to make sure that this series really meets the need of the younger churches, at a price which will ensure a wide circulation.

Authors of the first five books are the late Bishop Azariah of South India, Professor John C. Bennett of New York, the Rev. D. T. Niles of Ceylon, Canon Charles Raven of Cambridge, and Bishop Neill himself.

A Very Necessary Journey

One difficulty in such projects as the publishing of *World Christian Books* is that very few thorough surveys of the demand for Christian literature in Asia and Africa have ever been made. It is all the more commendable that the International Committee on Christian Literature for Africa have sponsored during the last year an extensive tour of Africa by their General Secretary, the Rev. Claude de Mestral.

His lively reports provide ample illustration both of the complexities of religious publishing for such markets, and also the devastating effects of divisions among the churches in these areas. He writes, "There is something that frightens me terribly. The whole impact of Christianity is blurred and rendered too often ineffective because of our divisions. They shock and sadden our African friends, who are on the whole more anxious for unity than their Western leaders. . . .

"On the one hand we hear our African friends asking for a Christian literature that is more than denominational, on the other hand we find that our divisions complicate our work, make it more expensive, and often less effective than it ought to be. . . . Can we remain content with the present divisions, the lack of co-operation (not to say more, for I've seen some real cases of competition)?

"It must be added that one of the greatest joys of my journeys, has been to find how equally welcome I was among High Church people, among Evangelicals, Presbyterians and Pentecostals, Episcopalian and Free Church people." M. G.

Medicine and Religion in Indian Villages

G. M. Carstairs

I can write only of three villages in which I lived for five, ten and three months respectively, between January 1950 and March 1952. In each case I was engaged on the same task: collecting data in interviews, in case-studies, and from participation in the life of each community, in order to get light on the way in which social influences mould the developing personality. At first I tried to explain what I was doing to my hosts, but they found it all embarrassingly incredible and in the end I found it easier to accept their own interpretations of my presence in out-of-the-way villages in the State of Rajasthan. These varied with their own experience of the world; some had it that I was an officer on a course, sent there to learn the village dialect, others that I was a missionary or a government agent, or a prospector for minerals—but once I had to intervene to insist that I was *not*, as the village barber would have it, a spy from Pakistan.

In each case, my first method of introducing myself to the villagers was to let them know that I was a doctor, and prepared to help the sick as far as my trunkful of medicines would permit. This was invaluable as a means of entry into their lives; indeed on my very first day in camp, near the village of Sujarupa, I was asked to see a young woman who was afflicted by a devil, and found to my relief that she was in fact only going into labour with her first child. After listening to the foetal heart and assuring myself that all was well, I told the husband that this was a very healthy little devil, as he would soon see for himself. Late that night he presented himself at my tent with a tray of rich food and announced proudly that he had a son. We exchanged compliments, and I went to sleep feeling that my work in this village had begun with a good augury. So indeed it had, and yet it was not until many months had passed, and I was living in another village, that I came to realise the full complexity of that first encounter with farmer Govind Singh: because we each had a different conception of what had happened on that occasion.

As a western-trained doctor, I had approached the case with a multitude of preconceptions and habits of mind which were, in fact, here quite out of place. To begin with, I thought of myself as a doctor,

and of the woman as a sick patient. It did not occur to me until long afterwards that they were torn between the fear that I was an itinerant quack, and the hope that I was a saintly person whose holiness conferred upon him supernatural powers of healing. When the moaning girl put out her hand from under the thick red veil which covered her head and body, I took it for granted that she expected me to feel her pulse: and she did not doubt for a moment that I was intent upon detecting those tremors of the tendons of the wrist which betray the influence of a witch or a devil. Similarly, when I confidently announced that all would be well, I thought I was merely stating my observations; but to them, that announcement was the most important part of the proceedings, and my holy power was confirmed by the outcome.

I had expected from the outset that religion would play a great part in the daily lives of these country people; but I had not reckoned with finding myself so firmly drawn into it—indeed it was not until one grateful patient insisted, in the extravagance of his flattery, that I must be none other than the new incarnation of Lord Krishna, that I realised how much of this went on. At the same time, I was well aware that my medical help was not the only kind which they sought. Most of them were willing to give it a trial, and if their complaints were cured within three days they would concede that it had been worthwhile; but there were too many strange features in it to overcome their doubts.

A Rustic Oracle

To begin with, they did not like even to discuss with me their own firm beliefs about the cause of illnesses, which were almost invariably ascribed to evil spirits or witchcraft. They knew, or suspected, that Sahibs were both ignorant and contemptuous of these evil forces. Consequently, whether my remedies showed quick results or not, they could never rest assured until the evil spirit had been properly exorcised. Throughout this countryside there were many small wayside shrines, called *devras*, which contained one or two images, usually moulded in terra-cotta bas-relief. Associated with these *devras* were a sort of rustic priesthood, consisting in every case of a man from a nearby village who had been chosen by the god of that shrine to be his *bhopa*. The *bhopa* was not different from his fellow-villagers in any way: it simply happened that when a number of them gathered at the shrine and called on the god with songs and sounding of gongs and conch-

shells, the spirit of the god would come to this man. As soon as that happened he would give a great shout, and start to shake convulsively. Then he would grasp an iron chain which lay before the god, and belabour his own back with it. After a few moments of this, his friends would relieve him of the chain and set him, still quivering and gasping, upon a low dais inside the shrine, and begin to ask him questions. The *bhopa* was believed to speak with the voice of the god as long as this possession lasted (and I have sat among the supplicants for three and four hours at a time). Sick people would come to ask him what was the cause of their affliction, and what they must do to get well: children would be brought to be cleansed of witchcraft, men of demon-possession. Often people would ask for succour for their sick cattle, and be given a knotted thread to tie round one horn or round its neck. At the end of the long session, the *bhopa* would give one last convulsive shout and then emerge from his trance, an ordinary villager once more; indeed his first act was to emphasise his humility by bowing low to the god, and then going round all the grown men in his audience, clasping their feet in the traditional gesture of deference towards one's elders.

The villagers of Sujarupa did not believe that all *bhopas* were genuinely inspired. They told me of cases where dishonesty had been suspected, and the *bhopa* had been unmasked (in one instance by heating his chains nearly red-hot to test whether he would be immune to the pain, as a truly possessed man should be), and they agreed that even in the best of cases a *bhopa's* inspiration tended to flag after a span of twelve years had elapsed; but they were unanimous in praising the genuineness of the one which they themselves consulted, not for trivial matters, because his shrine was a good seven miles away across the jungle, but in every case of serious illness. On two or three occasions I walked with family groups from Sujarupa to join the crowd assembled at this celebrated *bhopa's* shrine. On the way we passed within sight of a large village which had once been the site of a military cantonment, when this countryside was not yet pacified. There was a squat stone church, looking defiantly Scotch and Presbyterian, and an empty mission bungalow in this village, yet in spite of sixty years and more of missionary work, all that my friends in Sujarupa could tell me about Christianity was that Christians eat meat and shoot peacocks, and some of them are great drunkards. Later on I came to appreciate that to them the religious life is inseparably associated with the abjuring of meat and alcohol, and of taking life in any form, but especially reverencing such sacred birds as peacocks and pigeons.

On my first visit to this shrine (at which "possession" took place regularly every Sunday night) the ceremony was already under way, and for three hours the *bhopa* was consulted by a succession of sick people and anxious parents. When it ended, and he had made his act of reverence all round, the *bhopa* came to talk with me and said: "Sahib, we met once before. Don't you remember, two months ago, I was sick in the government dispensary, and you came round with the dispenser and listened to my chest and said: 'He will get better now'". It was plain that what he remembered of that visit, which I had indeed forgotten, was not my physical examination, nor my prescribing sulfa drugs to combat his acute lobar pneumonia, but just these potent words: "He will get better". I realised that throughout the evening I had been hearing him utter these same words, in village dialect, at the end of each of his consultations: and it dawned on me that it was simply to hear these words spoken that the villagers came and worshipped at his shrine. I said to him: "You and I are engaged in the same sort of work. We both help sick people to get well". But he stopped me at one: "It is not I, Sahib, it is the god who speaks in me, it is *his* doing".

In time I came to realise that not only the *bhopa* but every other type of healer with whom the villagers had contact relied upon an element of divine intervention to make their cures effective. This was brought home to me in the larger and more variegated community in which I lived from January to November of 1951. Delwara was almost a small town. It had 2750 inhabitants, divided among thirty-nine different castes. There were thirty-five temples in the precincts of the village, and also fifteen *devras* where *bhopas* regularly became possessed. As to professional colleagues, there was an embarrassingly large number. There were two ayurvedic physicians belonging to Brahman families of Delwara, but their charges were so high that most of their practice was conducted in one or other of the two nearest towns. Besides these, there were many individuals who were described as men-who-know-charms, and at first I thought that theirs was a lay, or at least a merely magical technique; but I was wrong. It was not enough, I learned, to know the magical formula which would, for example, summon the spirit of a snake which had bitten a man so that he would speak through his victim's mouth, and sometimes consent to be appeased without demanding his life. Anyone might learn this *mantar* or charm, but it could be used effectively only by a man who had first "ripened" it by repeating it over 1008 times while sitting beside a god's shrine at midnight in an attitude of supplication.

Faith and Healing

In Delwara, also, I came up against the great paradox behind all village medicine. Again and again I was reminded by my patients that it was not enough to examine a sick man, and to prescribe good medicine: unless both he and the healer had unquestioning faith in the efficacy of the treatment, he would not benefit from it. This, then, was why everyone who described homely country remedies to me (such as holding a pigeon over a feverish man, so that the flutter of its wings would fan him with magical effect; or eating a teaspoonful of finely powdered pearls in honey, in case of typhoid) invariably ended the account with the words: " . . . and then he will be *sure* to recover without fail". This too was the meaning of the *bhopas*' invariable "You will get well". Once I had occasion to treat an old man who was dying of cancer. When I had done what I could to relieve him, his son drew me aside and asked me whether he would live. I explained that it could only be a matter of days. Afterwards a good friend of mine told me that I had done a very terrible thing, because a healer should always reply in such circumstances: "If God wills, he will live". To pronounce any other prognosis implies that you actually wish him dead.

The paradox is that this formality is well known to the villagers themselves, so that the more vehemently the healer insists that the sick man will recover, the more he may tend to doubt his sincerity: and at the same time he realises that by doubting he loses all hope of benefiting by that treatment.

In Delwara I was particularly struck by this recurrent theme of the desire to believe. The text: "Oh Lord, help Thou mine unbelief" would strike a chord with them at once as a reminder of a familiar experience. In contrast, the small farming community among whom I had lived in Sujarupa took their religion very much for granted. Most of them rarely took part in temple worship and with a few exceptions they knew very little of Hindu teachings, but they were convinced of the omnipresence of God, and of the frequent interventions in their daily lives of the little gods whose effigies were to be found near every path that led out from the village towards the jungle. As one of them put it to me: "Other people go in for prayer and study, but me—work in the fields, that is my form of prayer. I take the name of God every morning when I wake, and again at night, and for the rest of the time I just get on with my work".

This simple assurance was conspicuously lacking in Delwara, perhaps because of the presence of so many conflicting and in some respects

contradictory sects. I noticed that my friends were always swinging from a voluble trustfulness in one another, or in the sanctity of visiting holy men (twice I was assured that *saddhus* with whom I had conversed were so holy that the rain turned aside and spared the place where they sat in meditation; but when once I sat in the rain with one of them it seemed to my sceptical eyes that he got no less wet than I) to a sudden dejection, in which they felt their best friends to be treacherous, and would remember how many holy men in the past have proved to be frauds. It was the same with magical remedies. I have seen a patient come to the Rajah with whom I was staying for a time, to beg that he would exercise a charm against headache for which he was famous in the district: and ten minutes later the same patient would present himself at my room asking for some pills for the same headache.

In retrospect, I can see that what was missing, behind their earnest wish to believe, was the faith that anyone, God or friend or healer, *really* cared for them and could be relied upon to help.

During my three months' stay among the Bhil tribespeople who live in the Aravli Hills in Udaipur State, I soon came up against a similar characteristic. These Bhils are very poor and live in flimsy bamboo and leaf huts, surrounded by thorn fences which enclose their few goats and cattle. They told me that they always slept with one eye open, as it were, in order to forestall attempts by their neighbours from other Bhil villages to steal one of their beasts. At first I thought this also bespoke an exaggerated suspiciousness: but soon I learned that it was a very necessary precaution. During these three months in the village of Khajuria I heard the headman's drum beaten seven times, to rally the men (armed with bows and arrows and muzzle-loaded guns) to beat off a threatened raid. When I got to know the Bhils better, I realised that they were quite unlike my former Hindu friends. Their weaknesses were a proneness to get drunk, to fight, and to indulge in adulterous love affairs; their attraction lay in their very genuine friendliness, the more valuable because they did not hesitate to state a grievance when they felt they had one.

From the Brahman's point of view no less than the Christian's the Bhils are a pagan people. Their worship is directed chiefly towards goddesses, each one a *genius loci* of some particular jungle valley or hill The Bhils are a buoyant, exuberant people, who carry their physical hardships lightly. It is typical of them that every man carries a weapon, and a flute. In their forests, one can often hear a distant piping, or a voice chanting a song. I have heard a girl singing in this way of her recent elopement, and of how her father came to summon her back

home, but she persuaded him that she was happier where she was, and her new husband feasted him so that he went away content; and I have heard Bhil lads singing contemporary ballads in honour of their kinsmen who became notorious bandits before they fell to the guns of the military.

These goddesses are appealed to for the successful outcome of harvests, or hunting trips. There is one who is supposed to be particularly helpful to robber bands, so parties of Bhils about to set out on such a mission pay her a visit first to invoke her aid. It was, however, less common, I found, to consult the goddess about sickness in the family. Instead the Bhil would turn to his village *devalo*, or sorcerer. The *devalo* would demand a stiff fee, and would then practice divination, with grains of corn, to tell the nature of the illness, and again to indicate the proper remedy. Many of these sorcerers were shrewd and experienced clinicians, who knew quite well what they were about. They were regarded with a good deal of fear, because it was generally known that they derived their powers from demon-gods. When they died, they were not cremated like their fellows, but were buried with extraordinary precaution: against contamination of the survivors, and the spot was marked with a flag.

Initiation of a Sorcerer

Eventually I got to know one such *devalo* well enough to learn from him the climax of his four years apprenticeship to his calling. On a dark moonless night at the turn of the year (near to our European Hallowe'en) he was taken by his master-sorcerer to the burning-place, where they drew a magic square on the ground and sat within it. Towards midnight they began to be surrounded by the spirits of the dead, who return to earth on this one night, and had to throw them offerings; then, at the end, there came a tall, long-haired demon called Babario Jotingwale, the King of the Dead, and he it was who endorsed the apprentice's new-learned magic.

With such powerful qualifications, it was not surprising that doctor-patient relationships among the Bhils were on a secure basis. The *devalo* does not hesitate to pronounce a fatal prognosis, where he sees that this is the case: He says, "This is not within my province. God will claim him within five days".

In one sense, it proved much easier for me to work as a doctor among the Bhils than among Hindus, because they were already accustomed to the attentions of a professional man equipped with potent magic. They were quite ready to try my pills and penicillin

injections, without having to endow me with the characteristics of a priest or a holy man.

Of course, none of these three village communities is static. Each is being altered by the gradual improvement in communications and the widening of horizons which contact with the city brings; thus in Sujarupa there was one ex-factory hand who used to beg me to give him a big, strong, health-giving "objection" into his arm. It was the only English word he knew. In Delwara, some of the young men had gone to the towns to study and come back with plans to introduce western ideas on hygiene and treatment. Even the Bhils were being influenced by the snob appeal of Brahmanical Hinduism, to adopt Hindu forms of worship while yet holding on to their own old customs.

These experiences have led me to the conviction that we Western doctors must try to understand what it is that we are trying to supplant, and in particular to realise in what way the villagers' own beliefs provide a necessary prop against physical and emotional privations, before we try to alter their whole structure of practice and belief.

Our Next Issue

Among the contributions to the July issue of the CHRISTIAN NEWS-LETTER *will be:—*

"The Scientific Revolution," by Dr. J. H. Oldham;
"German Evangelical Academies," by Dr. Eberhardt Müller; and
"The Vocation of the Laity," by Prof. T. E. Jessop.

This Would Help Us

The editors will be grateful to any readers who will send them the names and addresses of people who are likely to be interested in the CHRISTIAN NEWS-LETTER. *Experience shows that the recommendation of those who are already readers is the best way to make a periodical better known.*

Some Reflections on Worship and the World of Our Time

M. A. C. Warren

From an address delivered to a Clergy School

Let us start with two brief quotations.

The first comes from a talk given at the Kelham Reunion in 1952 by r. Maurice Reckitt. The main burden of his very brilliant address was at the sickness of our modern world lies in its "increasing divergence om any sort of natural order." He went on to say:

> "This is a very difficult situation for the average man to find himself in. The apparently deterministic forces which seem to 'condition' the lives of so many leave them increasingly doubtful of the reality of those moral choices which the Christian priest is always calling upon men to make. We ought to study much more carefully than most of us have yet done how we are to rescue the mass of men to-day from the anonymous claws of apparently fatalistic impacts and irresistible social circumstances. We shall only be able to do this if we realize that secularism has created what is in many ways an unreal world."

My second quotation comes from a very different source, Emil runner's little book 'The Church in the New Social Order.'

There he is concerned to define the Church's task to-day as 'the redis- overy of sacramental existence', that is to say to reaffirm the real world hich secularism denies. But he is very clear that while the Gospel of esus Christ remains the same in every age "The task of the Church, iven by His Gospel and constituted by it, is not the same but different i every epoch. Every age has to rediscover Christ anew." The redis- overy for which our age waits is the revelation of Christ as the true nswer to the problems to which Communism on the one hand and theistic existentialism on the other are giving the wrong answers.

If, however, the Church is to see its task aright it must relate it to ie real question to which others are giving the wrong answers. Deep t the heart of our modern world is the need for truth which is seen not i terms of ideas divorced from action but of word become act: and o less urgent is the need for genuine community amongst men. Both ommunism and the existentialism of Sartre, says Brunner,

> "have sensed the problem, you might even say they have put it, but they cannot solve it. Their answer is no answer because they do not know that truth which, at the same time, is community and existential.
>
> And this truth is God revealed in Jesus Christ. You may call the Gospel existential truth, because it cannot be grasped objectively but only in an act of total personal surrender; you may call it community-truth, because it cannot be had outside of the community with Christ and His people . . . It seems to be the task of us Christians of this age to rediscover the unity of truth and community, of truth and existence, in the sacramental existence in Jesus Christ." (Pp. 27-28.)

Let us be clear that what both Reckitt and Brunner are saying is nc something abstract but intensely concrete. Brunner has the phras 'Communism forms society, like briquettes, of pulverized individuals, b outward pressure'. He comments

> "A briquette looks like something compact, something whole; as a matte of fact it is compressed dust particles; it is nothing like an organic unit It is a mechanism, not a community".

That is a description of certain aspects of life under Communism. I is no less a picture of life in Sophia Town, Johannesburg: in the Katang copper belt: in the African location at Nairobi: or in the mill quarter of Bombay. It describes a secularized world on both sides of the Iro Curtain. That is the setting of the Church and its worship.

Now let me give you two pictures both taken from the Church i East Africa.

My first picture is that of a very fine young African woman, the firs from East Africa to come to this country for advanced studies. Brough up in a Christian school she is a deeply sincere Christian with a faith c her own and a passionate desire to claim for that faith the whole life c her people. You may perhaps say that she is herself a testimony to th training she has received, and go on to discount her judgment. But le her speak for herself as I heard her speak in London two years ago—

> "Many Africans are seeking answers to their questionings, but the Churc is not playing its full part in helping young people to face the problems c society. To them God is the God of the Church: He is not the God c politics and social life. They need help to see Him as one God: to see tha the Church is concerned with the whole of life".

Behind that comment lie years of church attendance during whic she for one had found little connection between what was said and don in the church on Sunday mornings and what had to be done in the fiel and the market place, the school and the office during the rest of th week. No doubt the idea of worship in church was intended to conve the sanctification of the working week but did it do so in fact? Apparentl not. What is very disconcerting in the Church in Africa is to discove in how many places the churches, out of term time when the schoo children are away, are almost empty. The adults just do not see an point in coming.

Before passing too stern a judgment on the failure of the missionarie it might be instructive to go through a number of baptismal rolls c twenty years ago and find how many of those there recorded are regula communicants to-day.

Now for my second picture, and for this I take you to the heart of th Kikuyu Reserve in Kenya, to a place which has been, albeit unname on the wireless, in the heart of the worst disturbed area in which th

Mau Mau' movement has occurred. Many of you will remember the rticle by Miss Perham which appeared in *The Times* for April 22 of st year. She writes:

> "I have stood on a mission station on a hill-top looking over this glorious country, striped with sun and blue cloud-shadows, stretching away northwards between the long ridge of the Aberdares and Mount Kenya. It was hard to believe that, as the sun went down, gangs in the forest, and even apparently innocent farmers in those huts, were preparing to set out not only to murder Europeans but to burn alive or hack to death their own neighbours, their wives and children. And whereas European farms are now, so far as possible, armed, barricaded, and patrolled, and less than a dozen have been murdered, the Africans, scattered in their huts, which are perfect traps and funeral pyres, can hardly be defended and have fallen in hundreds to the assassins. Most of them died, moreover, not by accidental fate but because they chose ostracism, hatred, and the ever-present fear of a horrible death, by a deliberate refusal to take the Mau Mau oath.
>
> Why do they do this? I saw one reason when, as darkness fell, I went into the mission house. Here were some of the African clergy and teachers who had come with many other Christian refugees—for this was one of the worst of all Mau Mau areas—as some measure of protection. It is little enough as they have forsworn the use of arms and go out to their churches or schools each day on their bicycles, marked men, to carry out their work. There were empty chairs in the room for their casualties have been heavy. The priest on my right had been seized and slashed repeatedly—this by well-dressed young men talking English—and asked at each cut to deny his faith and say that Christ was a European. Six others were killed nearby, and he was left for dead, one terrible gash still visible on his head. Opposite sat another man, weak and limping from torture. Yet all looked calm, confident, even happy.
>
> It was almost startling to look at Kikuyu faces lit with friendly and intelligent response after the visible shadow of suspicion and hate that I had seen upon faces in Nairobi and along the road. The senior African, the Rural Dean of the area, led us in prayers for the country, for all races, for the growth of fellowship among them, and not least for their Mau Mau enemies."

You see how in that picture she brings you to the climax in a small mmunity of Christians at worship. The picture is authentic. I have et some of the Africans concerned and know well the missionaries who e sharing their dangers.

Obviously here is a community where 'in life and death' worship atters and is relevant and is felt to be intelligible and, as much evidence oves, is also 'converting'.

Why this difference?

What explains the difference between the two pictures? The answer by no means an obvious one. There is no ground for thinking that the Kikuyu Reserve Christian services of worship were closely related life. To the best of my knowledge few concessions were made to frican ideas in the Sunday worship. The fidelity with which they llow the 1662 Book of Common Prayer would hardly be matched

anywhere. Some of the less instructed Kikuyu lay readers have indeed been known to recite the rubrics in their zeal for the letter.

Furthermore it is a disconcerting fact that these gallant men and women are somewhat cynical about politics and disinclined to have anything to do with them because so far many Africans who have taken up politics have tended to sit loose to their Christian faith, if they have not actually apostatized. After all 'Mau Mau' is amongst other things a political movement aiming at independence.

No, the difference between the two pictures I have drawn for you is not to be resolved by any easy answer. I think perhaps Brunner affords the key. The faithful Christians in the Kikuyu country have under most dramatic circumstances come to live existentially in a Christian way. Truth for them has come to be seen in a moment-by-moment trust in God, with the challenge of decisions as a choice between life and death constantly before them. And at the same time they have drawn together into a community in which conditions reminiscent of the communism of Acts Chapter II have been re-established.

There remains to be seen what will happen when the emergency lifts, when the pressures are relieved; when men and women no longer walk in the valley of the shadow of death; when once again they can enjoy the same kind of security as prevails in Britain.

THE LORD'S PRAYER

There is a continued demand for copies of PATER NOSTER, a meditation on the Lord's Prayer originally published as a supplement to "The Christian News-Letter" in January 1941. *A third impression is now available.*

". . . offered as a starting point for meditation. . . ."

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—C.N-L., No. 62

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Christian Education in the R.A.F.

Some problems and achievements described by a Baptist chaplain in the R.A.F.

A. J. Potts

The subject upon which I am to speak is "Religious education in the Royal Air Force." I want to say, first of all, for the benefit of those who may not know the situation in the services, and especially in the service concerning which I speak, that while there are many suggestions that when a man puts on the Queen's uniform he exchanges his name for a number and loses his personality, that is not true in the Royal Air Force. We are a service of individuals and wherever men gather together, in mess or billet, they talk not about groups but about individuals, and the conversation always starts something like this: "You remember old so-and-so?"—and away you go. Perhaps the ladies here will be interested to know that the men in our service are the most dreadful gossips. You have only to mention one name to have half-a-dozen slants on his life history!

Our religious education, therefore, is not put across to the boys and the officers with a view to pulling out the individual from the mass; we recognize that they already have individuality and leadership. We seek to take that individuality and that leadership and to present to these men, as individuals, a larger vision of what they may do in the service of Jesus Christ through their position in the Royal Air Force.

Now we may ask, why is this Christian education necessary? First of all, there is an appalling ignorance which characterizes the general run of the men we have to deal with; that applies to the women, too, but specially to the men. There is the story told by a padre's wife who was out for a little window shopping and looking in a jeweller's window. Gazing there somewhat idly, she became conscious of a young couple next to her—a boy and girl. The boy was obviously going to buy a present for the girl, and she was trying to impress on him what she wanted in the window. She said she wanted a cross on a chain, and he said "The one with the little man on it?"

It hurts, doesn't it? That is an indication of the appalling lack of understanding of the Christian point of view and the Christian way of life. The basic ignorance is the ignorance of the Word of God. They don't know the Bible and have never experienced the thrill and the fascination of the stories, simply as stories. I think it is true that no padre today can safely assume that whenever he is talking to a

congregation everyone in that congregation understands the simples reference to either Old or New Testament story or record. If he i talking to a congregation and says: "Of course you know what th prophet did on Mount Carmel," you can be pretty sure that someon there has never heard of Mount Carmel.

Then, in a service which has within its hands the greatest destructiv potential it is essential there should be a common standard of morals and the greater that potential of destruction becomes the more necessar it is that the men who form that service should move easily along th lines of understanding their duty to each other, to the nation an to the world. You will remember, of course, that the lowest rank i the Royal Air Force is a craftsman. Our men are all serving eac other and they know it, whether they are handling bits of equipment building aeroplanes, maintaining aeroplanes or flying them.

We find in the services little real connexion between worship an behaviour. It is one thing to go to church and quite another thing t go outside and practice what the padre has been talking about. It is s easy to regard the Church as simply something done on Sunday and t think that really it has not got anything to do with Monday or Tuesda or the rest of the days.

And the conditions of service in the Royal Air Force so easily brea a man's contacts with his Church. Constant posting is an unfortunat part of our set-up. A man may have been brought up in and hav some intelligent interest and affection for one of the denomination but it is difficult to move from one place to another and then to go an find one's own Church there. Some of the Baptists or Congregationalist for example, may find themselves somewhere where there is no churc of their denomination. Do they go to another church or stop away For a married man with a family it is often easier to stop away.

And finally, as you know, it is very easy for worship to become social function. It is astonishing what a congregation can be obtaine when a bishop is invited to a station to conduct worship. Everyon goes, and there is an amazing newness in the millinery which is wor

It is against this background that we must seek to do our job, an we do it both directly and indirectly. The indirect method first, whic divides into three. First, preaching. Recently a series of subjects hav been produced for the padres, not to teach them how to preach but s that throughout the whole Air Force the public teaching Sunday b Sunday may conform to a certain pattern. Wherever an airman goe to church, the same point of view is being put over. Each padre doe not, of course, read the same notes, but he produces the same idea

pressed in his own way. And a small précis of the discourse is ovided, which may be taken away after the service. By preaching that way we seek to put over a definite system of Bible teaching. iat, of course, applies not only to the Church of England but to the her denominations. So preaching is one of our indirect approaches. Then, there is the conversational approach—the answers to questions ople ask. This is increasingly viewed by our branch as being part our evangelistic work. A lot of evangelistic work in the R.A.F. is ne in the bar. I frequently spend my time in the bar with a coca-cola. is there the men talk more freely, and they are less embarrassed ien they have a glass of beer in their hand. On can talk to them out serious things—things of the spirit, mind and soul.

And there are the Church Councils. We have had a scheme produced thin the last six months by a layman, who has suggested that at each ation we should try to form a Church Council, so that the routine ork of the church shall not be the responsibility of the padre but of a tle group of people who are willing to do these jobs for him. It is a irt of Christian education to show people where they fit into the fabric the Church.

Coming to more direct methods, there are the Padre's Hours. We e able to have boy apprentices and cadets for periods of instruction. ll the technical training programmes have a place for the chaplain; deed most of our chaplains on these training stations are teaching om fifteen to twenty hours a week, in addition to all their other ities, preaching, visiting, Sunday schools, etc.

The general basis of this training is a three-year course divided into ven headings. First, the nature of belief: this gives the padre a iance to talk about his own faith, how he came to it, what it means him, etc. Secondly, what the aids to faith are—worship, the Bible, c. Thirdly, the Creed. Fourthly, the Church, ancient and modern the story of the Church up to the present, the story of the Church's issionary activities in the present day, and the story of what the hurch has done for the community. Fifth, comparative religion—membering that many of these boys will go overseas in the course their duty. Sixth, Christian behaviour—which covers a wide variety subjects such as prayer, worship, sex, the family, Christian citizenship, c. Seventh, leadership.

All of us are careful to point out the contribution to the Church nd to the community in which we live which has been made by the articular Churches which we represent. When I asked a Church of ngland friend of mine what he was doing on his particular station, he

said that besides these there is another subject which the C. of E. lectu about; that is "Reasons for dissent!"

The chaplain always gives the boys a chance to answer question A friend of mine told me the other day that a sixteen-year-old aske "What did Martin Luther do to start the Reformation?" and anoth question was "What is the High Church position?" (remember th these are Free Church boys who are asking these questions) and "Wh are there so many denominations?"

We have been allowed by the Air Council since 1943 to hold cours in leadership at various centres, to collect our boys from the vario stations and take them to a quiet retreat for seven days. The ide was conceived by the Roman Catholics, put into active operation b the Free Churches, and brought to a fine point of usefulness by th Church of England. Whereas the Roman Catholics and ourselves ho our courses in different parts of the country, the Church of Englan has, very wisely, I think, chosen to put their work down in one cent and so may specialise. Whereas we have to deal with large numbe in a general class, they have smaller specialised classes. They divid their programme roughly into four: elementary course, more advance course, course for ordinands, and course for officers. The elementar course covers study of the Bible, the story of the Church and Christia behaviour; the advanced course includes philosophic discussions on th nature of God, comparative religion, with emphasis on the sacramen and Christian strategy; the ordinands' course is a more devotional on so that these boys who think they have a vocation may examine the minds and spirits to test it; in the officers' course, the present situatio is presented, the resources to be found in the Christian Church, an Christian action.

The Roman Catholics teach the Bible, their own particular faith, an the story of their Church, spend a good time on social questions, an have a number of lectures on the Papal Encyclicals.

The Free Churches teach concerning the Bible, the Creed, the Churc history, and we spend a good deal of time on social topics, e.g. famil and sex, modern challenges to the Christian faith (such as Communism and Christian citizenship. We divide each course into groups. Eac has questions set by the padres, who give the lectures, and has t appoint a group speaker to give their group findings every day. Eac boy in the course has an opportunity of being, first, secretary of th group and, secondly, chairman of the group and of controlling th discussion. Senior officers have said that these group findings compar very favourably with those in staff colleges.

Prophecy and Papacy

*Dr. Vidler's Birkbeck Lectures on Lamennais**

CHRISTOPHER DAWSON

An adequate English study of Lamennais is long overdue, for it is y-six years since the late Lord Ashbourne's book on "Lamennais and Liberal Catholic Movement in France" was written, and a glance at . Vidler's bibliography is enough to show how much new material the subject has become available during the present century. Dr. ller's study, however, is not a biography, since it only takes us as far Lamennais' separation from the Church and hardly deals with the t eighteen or twenty years of his life. On the other hand, as the e suggests, it is more than a biography, since it uses the history of mennais to illustrate the tension between the prophet and the priest, ich is a recurrent phenomenon in the history of the Church. This ds greatly to the interest and value of Dr. Vidler's study and my ly complaint is that he has not developed the theme in greater detail. e eight or nine pages which he devotes to this in his Epilogue are too brief to do justice to it, and I would have preferred to lose forty or fifty pages which deal with Lamennais' antecedents and ly life in order to have a fuller discussion on this subject which is, er all, the central theme of the book.

The subject is clearly an important one and, so far as I know, it s never been dealt with in its 19th-century aspects. Yet if a ophet is a man who believes that he has a mission to the world d is possessed with the sense of an inspired message which he must liver at whatever personal cost, then the early 19th century was phatically an age of prophets. It is true the prophets were of ery sort and kind, but that, I imagine, is true of all prophetic ages. ere were literary prophets like Carlyle and Ruskin, poet prophets e Blake and Mickiewicz, socialist prophets like St. Simon and oudhon and finally Christian prophets like Edward Irving and erkegaard and Lamennais himself. It is not possible to isolate these ferent tribes of prophets from one another, for they all influenced e another and they were all in various degrees conscious of a common lgment on civilisation and the coming of a new age.

This common element in the prophetic movements of the 19th century seen most strikingly in the parallelism between the Mennaisians and St. Simonian movement although at first sight they seem to belong

. R. Vidler: *Prophecy and Papacy*. (S.C.M. Press. Price 25s.)

to opposite extremes, since Lamennais started his career as the spoke man of the ultra-orthodox and ultramontane wing of the Fren Catholics, while the St. Simonians were the most unorthodox ar extravagant of the post-revolutionary groups. Yet both movemer developed under the influence of the same ideas, particularly the ide of Joseph de Maistre. Both put the centre of their propaganda in t necessity and the inevitability of the return of society to religio Finally, both of them reached their climax and their catastrophe the same year—1832, with the condemnation of Lamennais by t Church and of Enfantin by the State, and the following year, the ye of *Les Paroles d'un Croyant*, was also the messianic year announc by the St. Simonians. Eventually the two schools crossed each othe tracks. While Lamennais turned from the Pope to the people ar declared that the hierarchical church had proved false to its missio St. Simonians, like d'Eichthal and Buchez, turned in the other directi and called on the Church and the Papacy to lead Europe back to new age of faith by the bold application of Christian principles to t social problem.

Prophets and Priests

But all this ferment of ideas was very remote from the main strea of Catholic activity at this period. It is not that the Church ha become secularized and corrupt. On the contrary it was undergoi a real process of spiritual renewal. It was the age in which the religio orders and institutions which had been destroyed by the Revoluti were being restored almost from the foundations, and Rome was fac with the extremely difficult task of reconciling this surge of new spiritu energy with the old order of established churches and the concordato regime and State intervention in education and ecclesiastical appoi ments. Now in principle there can be no doubt that the Mennaisi school was the intellectual wing of this Catholic revival and it mig have been of immense service to it. But from the moment wh *L'Avenir* set itself the task of an immediate revision of the existi relations between Church and State and attempted to impose solution on the Church, a collision with authority was inevitable. I d not think that this is a true or typical case of the conflict betwe priest and prophet. For it is not the business of the prophet to achie immediate results. He speaks to the future as well as to the prese and he is bound to look to God's power rather than to man's respon for the fulfilment of his mission. But Lamennais was not so much

rophet as the leader of a movement, and his extreme sensitivity to ıe climate of contemporary opinion and his own extraordinarily rapid ıanges of position have more in common with the disposition of a olitical leader than with those of a religious prophet.* No doubt there a prophetic element in Lamennais' thought, but there is a serious nfusion in his own views on the matter, which contributed in no nall degree to his breach with the Church. For while he was not nsciously insincere in his submission to the condemnation of *'Avenir*, his distinction between the political and the religious is hope-ssly confused and it seems inconceivable that he should have regarded *es Paroles d'un Croyant* as having nothing to do with the Church the Christian revelation.

This is not a matter of words. It means that Lamennais had come regard the supreme spiritual issues and even Christianity itself as ing outside the purview of the Church. Henceforward his message as addressed not to the Church but to the People, or rather for him ıe People was now the true Church and the nominal Church was ıerely an external organisation bound to the service of the evil powers ıat ruled the world.

Nevertheless, Lamennais' subsequent career proved that his decision as a mistake from every point of view. As a Christian teacher at La hesnaie he exerted an enormous influence on opinion and changed ıe intellectual atmosphere of French Catholicism. As a prophet of ıe People he had few disciples and, what is more tragic, he had little o say. More and more in his later works, like *Le Livre du Peuple* 837) and *Les Evangiles*, his prophetic style becomes a vehicle for the xpression of the commonplaces of liberal idealism which were stated ıore forcibly and more relevantly by many of his contemporaries. onsequently it is difficult to regard Lamennais as a prophet in the ue sense of the word. He was a publicist of genius, a leader who rew his inspiration from the movement which he led. When he lost is following, he lost his inspiration and his word became sterile. And ı this he differs from the true prophet whose word is sufficient to self and who is never stronger or more effective than when he stands lone.

*This is seen at its worst at a later period, in 1840, when he joined in the chauvinist agitation against the government for its pacifism in yielding to the pressure of the Great Powers on the Eastern Question.

Letters to the Editor

DEAR EDITOR,

It is only too true, as you say in your searching January editorial, that most of us are reluctant to say to any other denomination "we were wrong, but now we see that you are right." Unfortunately, anyone who wishes to open the eyes of his own denomination to new truth is under the necessity of accepting, if not encouraging the complacency you so rightly deplore. It is almost hopeless to say to one's own denomination, "Can't you see you were wrong on this point?" They will never admit it. But there is some hope of getting them to embrace a new practice or a new truth if you can prove that it is part of their denominational heritage or a logical consequence of their "distinctive witness."

It is the same in the art of war: a frontal attack on the enemy's stronghold is rarely successful; but he will withdraw from his position if he thinks it necessary to defend his base, provided you leave him a line of retreat.

Having tried this method successfully in my own denomination on more than one occasion, I beg you to allow me to remain anonymous, lest I fail of success next time.

Yours sincerely,

IRENICUS.

MY DEAR EDITOR,

I was moved to write this letter by your Editorial, "On talking with Other Christians." I thought my fellow readers of the CHRISTIAN NEWS-LETTER might be interested in our experience here in Halton, Leeds, in "talking with other Christians". During the week of Unity in 1953 and again in 1954 we have held a number of inter-congregational meetings and a dozen or so inter-denominational home meetings. I believe that if members of different denominations are prepared to meet together as congregations, to meet together in homes, then we are placing ourselves in an environment in which the Holy Spirit can say something to us in our divisions.

At the level of the World Council of Churches and at the level of Saintliness and behind barbed wire, this discovery has taken place and is taking place. It *must* and it can take place at the local level. Here in Halton we are discovering what Cardinal Mercier meant when he said "In order to unite with one another we must love one another. In order to love one another we must know one another. In order to know one another we must meet one another." We are also discovering what Canon Oliver Tomkins meant when he said at Lund that "we must do together everything except that which by conscience we must do separately".

At Halton during this week we learned and relearned the truth that:

We owe our home meetings in part to the Methodists.
We owe our parish meeting in part to the Congregationalists.
We owe our offertory procession in part to the Eastern Orthodox.

We owe our concern about baptism in part to the Baptists.
We owe our concern about Communism in part to the Roman Catholics.
We owe our concern about prayer in part to the Quakers *and* during this week we learned what a lot we had still to learn about ourselves and each other and we learned under the Holy Spirit that it all takes time and it all takes faith and penitence and humility.

At the end of the Week of Unity this year there seemed so much for which to ank God and take courage after ten years praying and working for local Ecumen- m. Here at Halton we are discovering Amsterdam, Lund, Travancore and Evan- on, writ small.

On Friday, 12th March, we shall hold five inter-denominational home meetings d this will become a regular monthly ingredient in our parish life. We believe e *must* meet and pray and talk with other Christians.

Yours sincerely,

ERNEST SOUTHCOTT.

St. Wilfrid's Vicarage,
2 Oak Crescent,
Halton, Leeds.

SIR,—I have only now read Dr. Russell's paper in the January number of the HRISTIAN NEWS-LETTER. I was one of those who took strong exception to the lk on the 11th November, but I do not find myself reacting so strongly to the print in the NEWS-LETTER as I did to the talk. Am I right in thinking that some atter has been left out? If not, what is the explanation?

My overall impression of Dr. Russell's talk was his stress upon the fact that any marriages are *not* worth saving (see p. 36); that he subordinated the theological the psychological point of view, and that he confused the idea of marriage as ch with its purely physical aspects. I was not alone in my view. No one present uld, I think, have failed to sense that a large part of the audience were in revolt what was said.

Yours sincerely,

E. A. BEATON.

145 Covington Way,
Norbury, S.W.16.

lothing of consequence was omitted from our report of Dr. Russell's talk.—Ed.)

Book Reviews

Why Obey the Law?

English Law and the Moral Law. By A. L. Goodhart. (Stevens, 12s. 6d.

Any attempt to show that the law in general, and English law in particular, is derived from the moral law, is apt to be somewhat uncritically welcomed by well-meaning Christian people as grist to the apologetic mill. Dr. Goodhart's book is too valuable to be manhandled thus.

His thesis is that law is "a rule of conduct which is recognised as obligatory", and that the sense of obligation springs from various sources of which morality is one; he illustrates this thesis by showing, in some detail, how morality has, in fact, helped to shape the law in its main branches and, towards the end of the book, he briefly mentions the converse proposition, that law has conditioned our moral sense.

Thus stated, Dr. Goodhart's point may sound like a glimpse of the obvious, but those who fish in the troubled waters of jurisprudence know better; for to adopt his position is to invite ugly questions that no one appears able to answer. What is the ground of this sense of obligation? How shall we judge whose sense of obligation is to be accepted as a basis for law? This problem, as Dr. Goodhart points out, "has been discussed by few legal philosophers because it is sufficient for their purposes that the sense of obligation exists", and our pulses quicken when he declares that he himself cannot leave the matter there; they settle to their normal beat, however, when we find that we are being led to a modified utilitarian doctrine (based upon sympathy for others, rather than self-regard) for which the author proposes not to offer any theoretical justification, contenting himself with the observation that it " has been accepted by a large number of men" and "has played a lea ing part in the development of law". is discouraging to find ourselves bac after an interesting survey, at the ve point from which we set out with su high hopes some ten pages earlier.

Curiously enough, this inability find any clear ground for the sense obligation does not weaken the cas still less does it detract from the intere and value of the book. The alternati theories achieve their clarity at t expense of ignoring large tracts of la and satisfy only those who are conte to exclude from the field of jurispruden its central and crucial problem. D Goodhart's insight is deeper; it tak full account of the genius of the Engli Law, which has evolved the creati paradox of a Sovereign who h authority to make law in virtue of bei under law; and we feel that it is better remain with Dr. Goodhart in a state theoretical confusion than to follow t delusively clear sign-posts that lead us efficiently to our ruin, for these altern tive theories rest finally upon notions bare command or threat of evil, upo force or fear; and we have had mo than enough of that.

It should, perhaps, be added that D Goodhart's book is not intended pr dominantly for lawyers and philos phers; it fulfils magnificently the obje of the Hamlyn Trust under whos auspices it is published: that th Common People of the United Kingdo may be helped to realise the privileg which in law and custom they enjoy, an to recognise the responsibilities an obligations that attach to them.

SETON POLLOCK

Trotsky

The Prophet Armed. Trotsky: 1879-1921. By I. Deutscher. (Oxford University Press. 30s.)

The detective interest of Mr. Deutscher's biographies of the great Bolshevik leaders makes one look forward to each new volume as it comes out. He goes behind the falsifications of later controversy to the original sources and uncovers some surprising truths. His life of Stalin made his reputation and the first volume of his *Trotsky* will add to it; a second volume on Trotsky's later life and a biography of Lenin are still to come.

Mr. Deutscher knows his Russia and he is a Marxist. The strength of his approach is that he sees Bolshevism from inside and is deeply convinced that the interminable controversies which Marxists deal with issues that are of great concern to the human race. That gives him the patience to read masses of argumentative journalism and to extract the gist of it for less patient readers. He is the first writer to make full use of the extensive Trotsky archives now at Harvard and to go through the files of the clandestine periodicals to which Trotsky contributed before 1917.

Mr. Deutscher gives a searching account of the struggles and heart-searchings that went on inside the Bolshevik party in its formative years. And his last chapter is a brilliant analysis of that tragic course by which men who were ready to die for freedom became the instruments of a tyranny worse than that which they had overthrown. But he cannot see the point of view of anyone outside the Bolshevik party. All the rest are weak or fools or villains. It is characteristic that Bernard Pares occurs neither in the index nor in the very full bibliography.

"Trotsky's ego", wrote one of his earliest friends, "dominated his whole behaviour, but the revolution dominated his ego." His mind was brilliant but he was not quite human. He struck off hundreds of striking phrases, but there is more panache than humanity in his writing. He had the imagination to see everything; he saw what Lenin saw and at the same time he saw what Western socialists saw. So it was natural that he should try to bring the Bolsheviks and the Mensheviks together. Sometimes he seemed to see from the first moment the final result of a course of action. In 1904 he already foresaw that if the party "substituted itself" for the people, "the party organization would then substitute itself for the party as a whole; the Central Committee would substitute itself for the organization; and finally a single dictator would substitute himself for the Central Committee". But he lacked consistency, and after the civil war it was Trotsky who, for all this, pressed coercion to its logical conclusion. He was one of those versatile people in whom many contradictory trends are found in embryo, so that in a sense he was the father of Stalinism as well as of Trotskyism.

Trotsky even had his moments when he stood back from the revolution and saw the resistances which made the Russian intelligentsia "defend their most elementary rights by the most extreme and wasteful means. It became their historical calling to use watches for knocking nails into walls." A Russian had to become a Darwinist in order to justify his decision to marry according to his choice; he had to invoke revolutionary ideas to excuse his craving for

education; and he had to have recourse to socialism when all he wanted was a constitution." One might add that he denied God in order to satisfy a craving for fellowship implanted by Christianit but not satisfied by the Church.

J. W. L.

Welfare Capitalism?

A series on the Ethic and Economics of Society

I *The Goals of Economic Life.* Edited by A. Dudley Ward. (32s.)
II *The Organisational Revolution.* By Kenneth F. Boulding. (25s.)
III *Social Responsibilities of the Businessman.* By Howard R. Bowen. (28s

(Published by Harper & Brothers, New York. London: Hamish Hamilton.)

These are three of a series of six volumes produced by a study committee of the National Council of the Churches of Christ in the U.S.A. This research project is a major attempt to survey, in some technical detail, the fundamental problems of ethics and economics in modern society, and the National Council are to be congratulated on the scale and scope of their plan.

There has been no attempt to formulate an "official" statement on anything; and the distinguished editors and contributors have been free to state their own opinions, orthodox or otherwise, in preliminary discussions, in writing their own sections of the work, and in criticisms of each other's drafts. Volume I (the most important of the three) is itself a symposium of fifteen "expert" views, by no means all of which fit in with each other. Professor Boulding, in Volume II, expounds his theories of modern industrial developments and of the role of trade unions, which are by no means entirely accepted doctrines among economists; and the book includes criticisms of these by Dr. Reinhold Niebuhr and others, which are in turn commented on by Dr. Boulding.

Such differences of opinion, often on highly technical matters, and sometimes expressed in somewhat turgid academic language, makes these vo umes in places rather heavy goin They are, nevertheless, well wor the serious attention of CHRISTIA NEWS-LETTER readers, for they are honest attempt to face the real natu of modern American capitalism. ar the important "frontier" problem relating the Christian faith to such society. The conspicuous merit of th series—and one that is of speci interest to British readers—is that contributors attempt to analyse, neith nineteenth century capitalism nor nin teenth century socialism, but the "mixe society" which is typical of the weste world to-day. So much Europea criticism of American big business based on stereotypes of Andre Carnegie or of Henry Ford I, of th primitive capitalism of the 1890's: y many American businessmen to-da recognise that the Administration mu play an important part in econom affairs, that trade unions are essenti to modern capitalism, and that th themselves have a duty to the publ as well as to their shareholders.

In its criticism of this "mixed society the series does not seem so entire satisfying. In such a project as th almost every point of view comes somewhere or other; and the gener impression of the series depends ve

much on the emphasis laid on different parts of the problem discussed. This reviewer would suggest that the balance has not been successfully kept on two important points. In the first place (and perhaps naturally) the writers mostly assume, rather than argue, the case for riches as against "evangelical poverty" in modern society. They more or less take for granted that the industrial revolution has made irrelevant the elements of ascetic teaching in the New Testament and in traditional church teaching. It may well be agreed that riches need to be redeemed rather than to be despised (cf. Vol. I, p. 73); but there should have been a more thorough criticism of the traditional point of view, particularly in view of the potentialities towards self-destruction of the dynamic society in which we find ourselves. Dr. Boulding himself writes (Vol. I, pp. 71-72):

"It is doubtful, for instance, whether any of the wars of the eighteenth century involved more than five per cent of national incomes: the Second World War absorbed up to 50 per cent of the national incomes of the major belligerents. It is a remarkable tribute to the rapidity of technical progress in the Western world that we have been able to witness so enormous an increase in the proportion of national product going to war, and still enjoy a rapid increase in standards of living out of the remainder. The race between war and plenty, however (in spite of the spur of military necessity to invention) has usually been won by war . . ."

Will the 1980's necessarily see so prosperous a society as this series seems to assume?

In the second place, the economists writing in these volumes offer comparatively little radical criticism of "welfare capitalism". Not only since 1945, but ever since the earlier "red scare" of the 1920's, a dispassionate criticism of any kind of Christian socialism has required great tact and discretion in American economic discussions: nevertheless the gospel of high production by private enterprise is perhaps a trifle overemphasised by both Dr. Boulding and Dr. Bowen. A layman may suggest that it is still uncertain whether recessions can be avoided by the minimum of state interference which is accepted in Volume II, and that neither the constantly rising national income nor the rather scrappy welfare legislation now in force will necessarily solve the persistent problems of poverty in some strata of American society. Here again, we may very probably agree in the end with the writers; but there is another point of view, which might have been more prominently expressed.

M. G.

Indian Frontiers

The Men who Ruled India: The Founders. By Philip Woodruff. (Cape. 30s.)

There is nothing more romantic than the story of the British in India in their heroic days. Whatever else one may think, that at least is clear. Never has so much been done by so few. The wealth of the Moguls, the diamonds of Golconda, the victories of a few heroic men over many thousands of opponents, the absolute power of the victors; if there is glory in these things, what is more glorious than the rise of the British dominion in India? And what could be more stirring than the way in which (after a short interval of spoliation which we would rather forget) the vitality and spiritual force of the conquerors spurred them to make their Empire just by efforts even greater than those by which they

had won it. And in this second struggle the odds were as hard as before and the demands on every human quality of resolution and imagination were even greater. The men who did these things were carried away by what they were doing, but the best of them saw how precarious it all was, how the hidden faults of the British character might make them unloved, so that in the end their subjects might welcome the departure of rulers who had done so much for them but had abased them so low. So there is an undertone of tragedy as there must be in every great romance.

He would be a cold fish who could read this story unstirred, and "Philip Woodruff," who knows what he is talking about, tells it with charm, delicacy and warmth. The book is most readable, but it lacks strength for the great moments. The author has some good things to say about Clive, Warren Hastings and the Indian Mutiny, but they do not stand out as they should. The book lacks perspective; moreover it never comes to grips with the impact of civilisations upon each other. But everything else is there. Read it quickly and you will be carried away by the adventure; pause and you will see ominous hints of things to come; imagine yourself to be an Indian and everything will look different. We can look back on the Norman conquest with equanimity, but Indians are too near the realities of British domination and there is no reason why they should see things through the eyes of British members of the I.C.S.

Judged by the standards of what human beings may be expected to do when they find a rich country at their feet "the men who ruled India" did well—very well, if you like—but men like "the Titans of the Punjaub" did not choose to be judged by those standards. Living "ever in their great taskmaster's eye," they probably expected to be accounted unprofitable servants, and they would not shrink from a searching examination of their failings.

If pride was the British failing it was not altogether a personal pride. "My employment", wrote Elphinstone, "is very humble. It is to learn which system is in force and to preserve it unimpaired. . . . I shall think I have done a great service to this country if I can prevent people making laws for it until they see whether it wants them." "The most desirable death for us to die of should be, the improvement of the natives reaching such a pitch as would render it impossible for a foreign nation to retain the Government." The greatest of these men, who were held up as examples to their successors, often showed themselves to be humble Christian men as individuals, but there was a collective pride of race that injured and unnerved their subjects. Bishop Heber wrote of their "exclusive and intolerant spirit", of their "foolish, surly national pride". And "we are not guilty of injustice or wilful oppression, but we shut out the natives from our society and a bullying, insolent manner is continually assumed in speaking to them". The French de Jacquemont amplifies this: "where the Frenchman would think himself first, the Englishman would regard himself as alone—hardly counting as fellow men the millions who surrounded him".

Many of the British loved their subjects and were loved in return with a faithful affection; Indians still put flowers on the grave of an Irishman who was killed fighting Indians nearly a hundred years ago. But it was generally the humble peasant or sepoy that they loved; educated Indians were another matter, and the sad thing was that so long as we were in India many Indians almost seemed to accept our valuation of them.

It is only now that we have gone that they display a resolution which seemed lacking before. When Herbert Edwardes persuaded the people of Bannu to knock down their forts he viewed the scene "with equal shares of satisfaction and contempt. Had my proclamation been sent back to me as gunwadding . . . the valley might have been free at this moment. To be sure, it would have been a hell; but what of that? The Bannuchis like it." Could anything be more wounding and dispiriting than that mixture of benevolence and contempt?

Mr. Woodruff is too honest not to show the other side of the medal; he does not hide the nonentities and the black sheep. Indeed the most terrifying thing in the book is the ferocity which some of our best people can show when their instincts of revenge are roused by another race which outnumbers and surrounds them. But he gives no standard by which to judge what is typical. He says, "look on this picture and on this," and leaves you to it. That is a pity, because these are practical matters which still concern every people who are trustees for others. A hundred years ago the Christian statesmen who made the British Raj were in what we should now call a frontier situation and their experience is continually apposite to us to-day.

J. W. L.

Are We Too Masculine?

The Water and the Fire. By Gerald Vann, O.P. (Collins. 12s. 6d.)

A reviewer is expected to pick holes, to be, perhaps, a little superior. In this book he quickly finds himself reading to learn, and that humbly; to look for guidance in his own life, and he can only recommend the reader to do the same.

There are many books about the evils of the day, there have been many prescriptions for the "enlightened stupidity of our times". What Father Gerald Vann offers is no new idea. It is the old call to return to nature, to swallow pride and face God.

But it is essentially modern man who is addressed. The materialist must raise his head and see the stars; for the intellectual there must be no fastidiousness, no turning aside from the common lot of man, no squeamishness, for "God redeems man in his squalors". The redemption of matter is given a practical value which we can all understand, for the theme of this book is everyday life, a return to the earth with which we have lost touch, to the home, and to the kitchen which we despise. Although Father Vann turns us towards practical life, one never loses the feeling that the way of contemplation is not far off. Father Vann considers that the world has become too masculine. A moral code has replaced holiness. Pride in the "straight bat", the "stiff upper lip" have taken the place of humbleness of heart. It is all "too likely to end in the smugness of self-made morality".

It is at a woman's knee that wisdom and love have traditionally been learnt, but women have deviated from their function, and tried to follow this hectic, self-reliant, mechanized man-made world. They must go back to quiet and the home, to the ways of Mary and Martha. Father Vann follows the pattern set by Jung and pleads for the recovery of symbol. If there may be doubts among the doctors about the complete validity of Jung's theory, there can be none that he has had a deep influence on present-day

thought at every level. The child of this age, inevitably trained in psychology and bound to a scientific view of life, can often enough only return to Christianity through psychology; and Jung gave him permission, as it were, to believe. It was he who told us that religion was so common to man that a lack of it was abnormal.

Throughout the book Father Vann follows the symbolism of his title. The world is a vale of tears. On all our enterprises, in friendship, in marriage, in a job, in faith itself, the shadow will fall. We all know it only too well. The hard moment comes, the dark waters engulf our souls, but through this very darkness, if we are steadfast and do not give up, light will come and we shall reach peace. "Thou who art all Fire have mercy on me."

JACYNTH ELLERTON.

What is the Church?

The Household of God. By Lesslie Newbigin. (S.C.M. Press. 12s. 6d.)

This fine essay on the nature of the Church embodies the Kerr Lectures delivered in Glasgow by the Bishop in Madurai in 1953. Bishop Newbigin made a great impression by his earlier book, *The Reunion of the Church*, and his *South India Diary* was a magnificent account of the life and work of a Bishop in a missionary situation. Now, against the background of that situation and in the light of six years growth of the Church of South India, the Bishop once more calls us to the consideration of the Church, for he rightly believes that this is the central issue in ecumenical debate. "What is the Church and by what is it constituted?" The important introductory chapter puts the question in its contemporary context and the three following chapters examine the three answers to the central question which may be roughly characterised as Protestant, Catholic and pentecostal, while the concluding two chapters attempt to see the Church in a perpective at once missionary and eschatological, the perspective of the end of the world and the ends of the earth.

This scholarly and eloquent essay is of the greatest significance in the present state of ecumenical discussion. It bears on it the marks not only of learning and of loyalty to Scripture, but also of that obedience to the demands of the Holy Spirit which the writer has experienced in the newly united Church in South India. That such a book should be written by one of its bishops is a most encouraging thing. If one has to criticise at all, it is to point a serious omission, for which the author himself apologises, namely, the failure to examine the Eastern Orthodox interpretation; but this is due, the author tells us, to a feeling that his knowledge is too slight to justify such an examination. With this one serious omission we may say that the author has indeed helped us to apprehend "with all the saints what is the breadth and length and height and depth" of the love of God and to promote among Christian people "that peace and unity which is agreeable to his will".

LEONARD M. SCHIFF.

We have been asked to state that the symposium on the Kinsey Report containing Dr. Reinhold Niebuhr's article reprinted in our last issue, will be published by The New American Library and E. P. Dutton Company.

CHURCHMAN'S No.1

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W. A. & A. C. CHURCHMAN

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C.M.4

Frontier Miscellany

For the great Assembly at Evanston this summer a good many pamphlets have now been issued. Dr. Leslie Cooke's *What About Evanston* ? (British Council of Churches, 6d.) is a popular booklet designed to interest local churchpeople; it includes much useful information, but is unfortunately rather drably produced. *Together to be His Witnesses*, a study guide by R. D. Hislop issued by the World Council of Churches (1s. 6d.) is well worth the attention of discussion groups concerned with the main themes of the Evanston agenda. *Ch ist the Hope of Asia*, which is the report of a W.C.C. study conference held at Lucknow, is quite electrifying in some of its conclusions—especially in the suggestions for land expropriation without compensation to landlords—and gives some indication of the questions which non-European Christians may raise at the Assembly. (Obtainable from Lutterworth Press, 2s. 6d.)

Two other new ecumenical pamphlets are of particular *Frontier* interest. The first is W. A. Visser 'T Hooft's *The Ecumenical Movement and the Racial Problem* (UNESCO, from H.M.S.O. 2s.), an authoritative testimony prepared by the W.C.C. General Secretary. The second is Douglas Webster's *What IS this Church of South India* ? (C.M.S. Highway Press 1s. 6d.): well worth scattering abroad among Christians too busy or too little concerned to know already of the revolution in Church fellowship accomplished since 1947 in South India.

The little books on Africa are multiplying fast, but recent publications have included some of great importance. Dr. Max Warren's *Revival*, an account and some reflections on the East African revival movement, which has been beautifully produced by the S.C.M. Press (4s. 6d.), is worth a shelf full of second-rate stuff, but it also demands the critical attention and time normally given to a larger work. Canon Bewes's *Kikuyu Conflict* (C.M.S. Highway Press, 3s. 6d.) gives a first-hand account of the witness of the African Christians in Kenya; it has recently been re-issued. And a fine and thoroughly sensible analysis of the relations between white and African in Kenya is given in a little book written together by a group of Europeans and Africans, *His Kingdom in Kenya*, by "Adelphoi" (Hodder & Stoughton).

Two small books on Church affairs at home are of importance. Sir Alan Herbert's *The Right to Marry* (Methuen, 5s.) has aroused great controversy; it would be a pity if the book itself were not read. When all allowance is made for the controversial style, Sir Alan makes a strong point in his references to Anglican divines of the past 200 years—by no means all of whom have held a "rigorist" position. William Gowland's *Militant and Triumphant* (Epworth Press, 3s. 6d.) is a polemic of a very different kind, a sparkling and stimulating account of Methodist work at the Albert Hall, Manchester, and of their successful work with local industry and street walkers.

Finally, two pamphlets may perhaps be mentioned without comment. *Peace and Power, some Constant Factors in World Affairs*, is a S.C.M. discussion group pamphlet by John Lawrence (S.C.M. Press, 1s.); and *Christian Pamphlets* 1953-4 is a bibliography of some 300 religious pamphlets now available (Religious Education Press, 6d.).

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

Christianity and Race Relations. T. Price. (S.C.M., 4s. 6d.)
The Catholic Way. T. Maynard. (Staples, 15s.)
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